# The Churchman.

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From the Burlington Gazette.

## EVENSONG,

IN THE CHAPEL OF THE HOLY INNOCENTS.

Twilight dews are falling fast,
Upon the green and silent shore;
Twilight hours their shadows cast
The deeply rolling river o'er;
The zephyr's voice is scarcely heard,
Amid the willow's pensive boughs,
The robin's song is silent now,
And hushed the boatman's wild carouse.

Dimly and red the rolling sun
Now sinks beneath the western sky,
As, like a king whose race is run,
He lays him down in pomp to die.
Upon the river's swelling breast
His soft and crimson glory falls,
On many a cloud's embattled crest,
And on St. Mary's hallowed walls.

Hark! the vesper bell is tolling
With a sweet and mournful sound,
O'er the woods and waters rolling,
With music deep, and voice profound;
"To prayer, to prayer, oh, come, and kneel
With joyful hearts, in glad accord;
And learn the language of the skies,
Ye gentle handmaids of the Lord."

In thronging beauty forth they come,
Unto the solemn place of prayer;
And now the organ's pealing notes
Are trembling on the evening air;
A hundred voices, soft and clear,
Are floating through the arches high;
A hundred voices, tuned as one,
Are ringing upwards to the sky:
"God be merciful unto us,
And bless us, and show us the light
Of His countenance—"

Oh, holy strain! oh blessed prayer!
That rolls along the solemn aisle;
That floats upon the evening air,
And angels bear to heaven the while.
Across the waves, across the fields
It swells, in cadence strong and full,
And lingers on the silent leaves,
"To us, oh God, be merciful."

The sunset's red and golden light
Is streaming on the chancel floor,
And through the Chapel's vaulted height
That blessed prayer is heard to pour;
And with the organ's pealing sound
Still swells, with cadence sweet and full,
In circling surges, round and round,
"To us, oh God, be merciful."

The river wind hath caught the sound,
And bears it on his pinions strong,
And trees with summer glory crowned,
The blest and holy strain prolong;
And, floating on the distant air,
Is borne, in cadence low and full,
The burthen of the evening prayer,
"To us, oh God, be merciful."

The fisher on his homeward way,
Leans silent on his weary oar,
And hears amid the twilight gray,
That sweet and solemn hymn once more,
As stealing o'er the waters far,
In accents wild, and cadence full,
It trembles on the summer air,
"To us, oh God, be merciful."

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For the Churchman.

*To the Editor of the Churchman.*—The following communication was sent to the Banner of the Cross, and having been refused admission there, is now forwarded for insertion in The Churchman.

For the Banner of the Cross.

I think, Mr. Editor, that you misapprehend The Churchman and its Correspondents, in supposing that they attribute *intentional* injustice to any member of the Court. They do not doubt that the decision was made in accordance with the conscientious convictions of every one. But, aware of the power of prejudice, they believe that personal hostility with some, and theological differences with others, exerted an influence unconscious to the persons thus affected, which disqualified them for the impartial administration of justice. The same causes they believe to have biassed several of the witnesses, and to have actuated, without the extenuation mentioned,—for circumstances unhappily will not warrant them in spreading the mantle of charity over all—some of those concerned in getting up the prosecution. This admixture of human infirmity imparted an unchristian harshness to the trial; and, in my humble opinion, has deprived the verdict of the moral virtue which it would otherwise have had. Add to this the inconclusiveness of the testimony, the defects of the Canon in not recognizing the privilege of challenge and appeal, with its retrospective application through so many years, and the infliction of a punishment for which it makes no provision, and there is surely abundant reason to hope that the General Convention will both amend its enactment, and remove from the Bishop the disability which he has so meekly and submissively borne. The Churchman, looking beyond its Diocesan, has done good service to the Church by fixing attention upon these matters, and thus evincing the necessity of more equitable legislation. I thank God, Mr. Editor, that the sentiment which would sacrifice an innocent individual to the reputation of a Court, finds no according response in that paper!

While thus advocating the restoration of the Bishop of New York, a measure which would do much to restore the peace and harmony of the Church, I cannot refrain the expression of a similar wish in reference to our own late Diocesan. There is not, I would fain hope, one Christian bosom, within or without the Church, which would not rejoice to hear that his suspension had been removed, and that one in many respects so eminent, had been permitted to resume the exercise of his holy office.

The Editor of The Churchman needs no assistance in his defence; he is quite competent to take care of himself; but I may be permitted to say that I do not comprehend the "peculiar tactics" which you attribute to him. A subscriber to that journal long before the Banner had any existence, it has appeared to me to be characterized by honesty of aim and directness of action; learning and ability all concede, and these are "controlled" by the "higher qualities" of magnanimity, disinterestedness, fairness, manliness and courage in a much greater degree than I have seen elsewhere. Stronger provocation was given by your correspondent than you seem to be aware of, and though no apologist for uncourteous or intemperate language, I think that allowance should be made for the outpourings of a generous, and —you will pardon the remark—a just indignation. You brand as blame-worthy the personalities of The Churchman, but what has he said approaching in severity to the meaning, expressed and implied, of the terms which you employ? Personally, Mr. Editor, you had no ground of quarrel; your contemporary directed his animadversions to the communication in your columns, and its endorsement by you was complimentally assigned by "Justice,"—in my estimation no "misnomer"—as a reason for its notice by him.

Oct. 2, 1847. LAMBDA.

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For the Churchman.

## DANGER.

It has been asserted that our Church is in great and imminent danger from Romanism. Be this as it may; there can be no doubt of the fact that the *real* danger of the Church is from an opposite direction. On the first day of the Convention of the Diocese of Ohio, the Rev. Dr. Brook of Cincinnati, offered a preamble and resolutions on Tractarianism, with the view of instructing the delegates to the General Convention on that subject. On the second day, he opened the discussion by defining the position of a true Protestant Episcopal Churchman, and in doing so, spoke of *himself* as an example or instance. He defined *his* position. In reference to the Liturgy, he held that it was not without its defects—*especially* in the Baptismal Office; that the Reformers were not entirely clear in their views, nor free from the mysticism of Rome, in other words the work of the Reformation was not satisfactory. In reference to the Ministry, he held that Episcopal ordination was not *exclusively valid;* that Presbyterian ordination was *valid,* though imperfect; citing in proof some extracts from English authorities, and among our own writers, Bishops White and Brownell, as maintaining the validity of *Presbyterian* ordination. With this statement of his views on these important topics, (and others not here mentioned) he anounced himself as a candidate for the next General Convention.—Here, then, we have the secret of this clamor which is raised in the Church, and particularly in the Diocese of Ohio, against Tractarianism. The ultimate object aimed at, is to alter the doctrinal standards of our Church; and in regard to the Ministry, to Presbyterianize it. These men sail under false colors. They were charged with this in the Convention. While ostensibly urging war upon Rome, they were in reality, but covertly attacking the Church itself. And we earnestly hope that a conservative party will be found in this which, refusing to be cajoled or deceived by the cry of Popery among us, will stand firmly and boldly by the Church *as it is.* This is now already, and soon will be more plainly and obviously, the question among us in this.

A LAY DELEGATE.

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## "PREACHING THE KINGDOM OF GOD"

We are to preach the kingdom of God *practically.* Not merely in the pulpit—not merely in that way which is generally denominated preaching, for the expression is not confined to the public exposition of the Christian faith, important as that exposition undoubtedly is, but by all those ministerial acts and duties which consist in teaching, showing, testifying, making manifest, and proclaiming in a voice louder and stronger than the human tongue can command, "the kingdom of God." We are to remember that "the kingdom of God is not in word only, but in power," "not meat and drink, but righteousness, and peace, and joy, in the HOLY GHOST;" that it is emphatically a practical, working, every-day, blessing and rejoicing system of holy living, not an occasional outbreak of zeal and energy, "talking well and drawing fine pictures of religion," but an educational institution of means adapted to an end, taking a firm hold of the mind and affections of the old and the young, and constantly moulding and transforming its members into the image of God. It is not a cold and marble statue, or an inanimate guide post, but something which takes us warmly and kindly by the hand, and actually shows us what to do and how to do it; not coming with observation, or striking upon the senses, as with a clap of thunder, but rising daily in silent majesty, and sending forth its healthful, and invigorating, and enlightening rays in in calmness and in glory.*

Hence, therefore, by the daily incense of prayer and praise, privately and publicly offered, and continually burning upon the altar of the temple; by acts of solemn and daily intercession in our own behalf, and in behalf of the world; by the daily confession of our faith; by the daily visitation of the sick and the afflicted; by the daily dispensation of self-denying charities to the poor and the destitute; by the daily instruction of the young and the ignorant, not giving them up to the pollutions of the world, but educating them ourselves as members of CHRIST and children of GOD; by the daily discipline of the mind and the affections in the service of our LORD; by the daily warning of the wicked and the impenitent out of the holy scriptures; by the daily administration of the rites and sacraments, "as need shall require and occasion be given;" by all these authorized and appointed means,* we are to preach the kingdom of God, "not without enticing words of man's wisdom," nor with any of the arts, and tricks, and inventions of human policy, "but in demonstration of the Spirit and of power."—*Rev. J. A Bolles,*

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*The Daily Service and Ecclesiastical Year.

*See the various offices of the Prayer Book.

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DIFFICULTIES.—Some men see nothing but difficult paths and insurmountable hills before them through all their lives. They never attempt to pass over them, being certain they can never accomplish the undertaking. How unwise? Such characters will never produce anything worth naming through life. Difficulties are as necessary to the success of a true man as the vital air to life. What if Franklin had had no difficulties to encounter? Where would now be his memory? What if complete success had at first crowned Fulton's efforts? We tell you difficulties will make the man; they bring out the mind—dig up the talents and show forth the strength. A smooth sea never made an experienced sailor. Had no wild storm swept the ocean, Grace Darling's name would not have been heard a dozen miles from her father's door. The storm of the revolution made giant minds. Meel difficulties manfully—look them in the face and persevere. Let not the winds blow you away, nor the mountains push you back. Go on with a determination to conquer and you will bless Heaven for the difficulties in your path.

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Over it immortality broods like the day.—But above all, how absolute, and uncompromising and godlike is a child's sense of right! He recognizes no limitation to the law of duty. He knows not policy until he learns it from the evil practices of the world. Repeat to a child the immortal lessons of peace and love which Christ uttered, and he instantly recognizes the very commandments of God, and asks, "Why do men ill treat one another?" With a terrible fidelity of application he turns your instructions directly upon you, and demands, since such is God's law, why you do thus and so.—Children cannot understand, until the world teaches them, how any necessity should interfere to render entire obedience impossible.

## DOMESTIC INTELLIGENCE.

The Rev. C. K. Nelson wishes his letters and papers to be directed to Annapolis, Md.

The Rev. C. D. Jackson has resigned the Rectorship of St. Luke's Church, Staten Island. Present address, 20 John street, N. Y.

MAINE.—A special Convention of the P. E. Church in the Diocese of Maine, was held in St. Stephen's Church, Portland, on the 4th inst., at which each parish in the Diocese was very fully represented.

The Convention was called to order by the Rev. Mr. Burgess, Secretary, and, in the absence of the Provisional Bishop, the Rev. J. Pratt was unanimously chosen President.

The roll of the clergy was called, and a committee appointed to examine the certificates of lay delegates—which committee reported the due election of delegates from St. Stephen's, Portland; Christ Church, Gardiner; St. Mark's, Augusta; Trinity, Saco; St. John's, Bangor; and St. Paul's, Brunswick.

After the service conducted by Rev. Messrs. Burgess and Fales, the Convention Sermon was preached by the Rev. Mr. Bent of Bangor.

St. James's Church, Milford, was admitted into union with the Diocese and the lay delegates took seats in the Convention.

After silent prayer the Convention proceeded to the election of a Bishop of the Diocese. The clergy *unanimously* elected the Rev. George Burgess, D.D., of the Diocese of Connecticut, which election the laity confirmed, all the parishes voting affirmatively.

The testimonials were then signed by all the clergy and laity composing the Convention.

The Rev. J. Pratt, and the Rev. N. T. Bent, were appointed a committee to notify the Bishop elect of his election.

The Rev. J. Pratt, and R. H. Gardner, Esq., were appointed to present the proper testimonials to the General Convention.

After prayers, the Convention adjourned.—*Christian Witness.*

MASSACHUSETTS.—All Saints' Church, Worcester, was consecrated by the Bishop of the Diocese, on Friday morning, October 1st. There were present of the clergy, the Rev. Dr. Chapman and the Rev. Messrs. Babcock, Goodwin, Lee, Porter, and Scott, besides the rector of the parish, the Rev. G. H. Clark, and the Rev. Mr. Chase of the Diocese of Illinois.

The instrument of donation was read by the Rev. Mr. Clark, and the sentence of consecration by the Rev. Mr. Goodwin. Morning Prayer was read by the Rev. Mr. Lee, and the sermon preached by the Bishop, who also read the Ante-Communion service, the Rev. Mr. Babcock reading the Epistle.

In the evening, after prayers by the Rev. Mr. Porter, the Bishop preached and administered the rite of Confirmation to severn persons.

On Saturday morning the Bishop held a special ordination, when the Rev. George W. Porter, Deocon, minister of St. Mary's Church, Dorchester, was admitted to the holy order of Priest. Morning Prayer was read by the rector of the parssh, and the sermon preached by the Rev. Mr. Lee. The candidate was presented by the Rev. Dr. Chapman, who, with the other Presbyters present, united with the Bishop in the laying on of hands. The holy communion was administered by the Bishop.

The Church at Worcester has been occupied for more than a year by the congregation; but its previous consecration was prevented by the debt which encumbered the parish. This hindrance having been removed so that the parish, as such, is freed from the burden which rested upon it, the beautiful and impressive temple has been duly set apart from all worldly and common uses, and devoted to the worship and service of Almighty God. May the Divine blessing rest upon this important undertaking, and may the Church grow and thrive in that enterprising and flourishing community.—*Ib.*

The Rev. Robert B. Hall, late Rector of St. James's, Roxbury, has been displaced from the ministry, according to Canon 38 of 1832.—*Ib*

OHIO.—The Journal of the 30th Annual Convention of this Diocese, held at Zanesville, has been issued with great promptitude. The abstract of Parochial Reports states the Baptisms for the year past to have been (adults 76, infants 342, not specified 51) 469; communicants (added 438, lost 293) 3,309; Marriages 147; Burials 271; Sunday school teachers 410, pupils 2,504; contributions for all objects $26,336. The Bishop states in his Address that he has visited 48 parishes, and confirmed in 37 of them 281 persons, that he has admitted 9 to Deacon's orders, and 4 to Priest's, and consecrated 3 churches. There are at present in Ohio 64 clergymen, and 7 candidates for orders. There are 78 parishes in the Diocese. The next Convention is to be held in Trinity Church, Columbus, September 13, 1848.

VERMONT.—The Journal of the 57th Annual Convention of this Diocese, held in St. Paul's, Burlington, September 15th, has been received. The number confirmed during the year then ended is reported by the Bishop to be 69. Three deacons have been ordained priests. The number of clergymen in the Diocese is 21, of parishes 31. The Bishop in his Address speaks in favor of ordaining deacons without the full qualifications, under a canon of the General Convention of 1844. The want of an abstract of parochial reports detracts from the value of this Journal.

INDIANA.—The 10th Annual Convention of this Diocese was held in St. Mary's, Delphi, July 15th–17th, and the Journal just received informs us that during the year past, 53 have been confirmed. There are in Indiana 3 candidates for orders, 18 clergymen, and 22 parishes. No abstract of parochial reports in this Journal either. An Appendix contains Dr. Bowman's letter declining the Episcopate to which he was elected.

CONNECTICUT.—We learn that, on the morning of the Sixteenth Sunday after Trinity, September 19th, the Rev. Thomas L. Pitkin was Instituted into the Associate Rectorship of Trinity Church, New Haven. The Rt. Rev. the Bishop of the Diocese, forwarded the Letter of Institution to the Rev. Dr. Croswell, rector of the parish, by whom the ceremony was performed, and an appropriate sermon preached. The Rev. Mr. Pitkin preached his introductory sermon on the afternoon of the same day.

The Rt. Rev. the Bishop of Connecticut, has authorized us to publish the following as a list of the confirmations administered by him in fulfilment of visitation appointments.

New Milford, St. John's, to 10 persons.
New Preston, St. Andrew's, to 8 "
Washington, St. John's, to 5 "
Kent, St. Andrew's, to 14 "
Sharon, Christ Church, to 2 "

[*Calendar.*

NEW JERSEY.—On Sunday, 19th September, (sixteenth after Trinity, Ember Sunday,) in St. Mary's Church, Burlington, the Bishop admitted Rev. Dr. Ver Mehr, Deacon, Instructor in St. Mary's Hall, to the Order of Priests. Morning Prayer was read by the Rev. Mr. Southard, (of the diocese of New York,) the candidate was presented by the Rev. Mr. Germain; the Bishop made the Exhortation, and administered the Holy Communion, assisted by the Rev. Mr. Bradin; the Rev. Mr. Scaldding, (of the diocese of Toronto,) reading the Epistle. The Rev. Mr. Frost, (who united with the clergy named above, in the laying on of hands,) and the Rev. Mr. Roberts, Deacon, of the diocese of North Carolina, were present.—*Missionary.*

OHIO.—Mr. Editor,—In your paper of the 25th ult., your Ohio correspondent has fallen into an error, in saying that "Dr. Brooke, in full recollection of his position in the last General Convention, was elected a delegate to the next, by all the clerical and lay votes but ten."

I write simply to state, Mr. Editor, that the last word in the above sentence should read *thirty-eight,* instead of *ten,* which is the truth. The vote for the clerical members stood—for Rev. Mr. Smallwood 75, Rev. Mr. Muenscher, 72, Rev. Mr. Burr 65, Rev. Dr. Brooke 55! The Convention consisted of forty-two clergymen entitled to seats, and fifty-one laymen;—of these not all were in at the time of the election, some few laymen were absent; all the clergy were present, as is believed. One of the lay-delegates had 85 votes, while the highest vote for any of the clerical delegates was 75. Dr. Brooke received but *fifty-five* in all. Suppose there were 85 voters present he received 55 of that number and *no more;* and this, Mr. Editor, may be taken, not so much as the sense of the Convention on his resolutions, (for many of the clergy voted for the resolutions, though rather reluctantly, who did not vote for him,) as expressive of a preference for a *change* in the delegation to the General Convention. There was an entire new delegation, of laymen elected, and if it had been the same with reference to the clerical delegation, there would have been more general satisfaction. One other clergyman received 28 votes, and still another 22. It was then a preference for candidates, rather than principles, which governed the votes of many present. *Episcopal Recorder.*

## MEETING OF THE GENERAL CONVENTION, FOR 1847.

### FOURTH DAY'S SESSION—CONTINUED.

Mr. Rives continued, and said he hoped no one would consider him a party man in any sense. So far as parties exist in the Church, he had sincere respect for the motives of all, but he had desired always to have nothing to do with party. It gave him pleasure to say, as regards the general views of the gentleman from New Jersey, that he accords with him entirely in regard to the rights of the several dioceses—that they were originally perfectly independent of each other, and his views are founded on that ground. They were independent, and therefore competent to bind themselves as they thought proper. Now the gentleman says, they entered into a compact, and with all due defference he would say, it was a compact of human institution. The unity of the Church, in a spiritual sense, is one thing; but its unity by compact, is another. The gentleman will admit, that only for this compact, each Church would be independent. It is the compact which brings the delegates together here. In regard to the construction of a compact, it must be governed by the rules of construction of all compacts; by that the terms of the compact must be pursued exactly in the manner provided for by the independent parties who made them. Applying the compact to the question before the House, it would be seen that it is express, and he would ask, will the gentleman from New Jersey, say that the original parties can come forth and say, that they will now depart from the terms of that compact? Will they come forward and nullify the compact which forms the bond of union? Permit me, he said, to say, that I agree with the gentleman, in favor of preserving the rights of the dioceses, and of not increasing the powers of the Convention; but shall three or four dioceses think they have a right to elect their delegates in their own way, and shall not the other dioceses say that the terms of the compact must be pursued in this respect? Having gone thus far, the only question is, as to the import of the language used.

A message from the House of Bishops was received, stating that that body had concurred in admitting the diocese of Wisconsin into union with the Church.

Mr. Rives continued: Now what are the terms used in the constitution? He thought but one opinion could be formed of their import. It appeared to him that the compact in this case was of human institution, without reference to divine origin. Now, will we have one rule of construction for one human compact, and another for another? If there was not some cabalistic meaning in the words of that compact, there would be no difficulty in construing them. He then referred to the maxim, *qui facit per alium facit per se,* and said that the science from which it is drawn, only intended by it to make a master responsible for the tresspass of his servant. If a workman in a blacksmith's shop lames your horse, the maxim steps in and makes the blacksmith responsible. He would show a case perfectly analagous to the confederation of the Church, which was the federal compact of the United States, and it is entitled to more than ordinary consideration, for the two compacts were under consideration at the same time in the same city, and many members participated in forming both. Now the federal political compact says, the Legislatures of the several States shall be the constituents of the U. S. Senate, and it was equally clear that the dioceses were the constituents of the General Convention. In conclusion, he would, with all respect, say that if gentlemen would consider the question without any preconceived opinions on it, they cannot help arriving at the same conclusion as his. We have, said he, a constitution for our guidance which the independent dioceses entered into, and he would repeat, that so far as contending for the increase of power in the General Convention, he stands as the guardian of the rights of the dioceses, and against everything of the kind. As he said on Saturday, there is no doubt of a practical solution of the question. None of us desire to separate from each other, and although he was of opinion that the practice of admitting delegates in the manner referred to, was not according to the constitution of the Church, and while he would wish to express an opinion on the subject, he would have it done so, in a manner not to affect the rights of the delegates to this Convention. He then offered a resolution as a substitute for all others, for the purpose of terminating the difficulty, in the following words:

Whereas, the Constitution of the Protestant Episcopal Church of the United States, in its true intent, and meaning, requires that the members of the General Convention shall be directly chosen by the respective dioceses; but a contrary practice hath obtained to a considerable extent, and in some instances been sanctioned by the Diocesan Conventions, as well as the silent acquiescence of this body—

Be it resolved, therefore, as the deliberate sense of the General Convention, that, without questioning, or disturbing, the right, or tenure, of any gentlemen holding seats in this present General Convention, who may have been appointed in any of the modes heretofore practiced and sanctioned, and acquiesced in as above mentioned, a due compliance in all future elections with the constitution of the Church, until it shall have been altered, or amended, should be faithfully observed and maintained.

Mr. Williams, of Virginia, seconded Mr. Rives' resolution, and hoped the gentleman from New York would modify his resolution so that the committee might report on some way of providing a remedy for filling vacancies other than the system at present in use.

Hon. Mr. Rives, hoped an expression of deliberate opinion might be taken on the main question involved in the case. The constitution was the supreme guide of the Convention, and he desired an interpretation on the subject, and he thought such an expression would have all the necessary force in all future cases.

Dr. Ogilby wished to correct a misapprehension of his remarks, by Mr. Rives. He did not intend to say that the original parties to the compact had a right to come forward and break it, he merely intended to say that where there is a doubt in construing the constitution, it should be given in favor of the dioceses. The doubt in this case is admitted. If it is, that is the only question; if there be no doubt, then he has spoken to no purpose.

Mr. Seymour said, we have come back to the point we started from, viz:—What is the construction of the constitution on this subject?

Dr. Van Ingen proposed that for the purpose of relieving themselves of their immediate embarrassments, in order that the Convention might proceed to business, they should adopt the first of the resolutions offered by Mr. Hudson, and then refer the other resolutions which had been offered to a committee.

Judge Chambers hoped the house would understand, before proceeding to vote, that there were some sixteen or eighteen gentlemen whose names had been placed upon the list of the House, having irregular returns. He could not agree to the proposition which had been advanced, that this body had the privilege of scrutinizing its members, and saying who were, and who were not, members. He agreed with his friend from Virginia, that this body sat there as a body humanly constituted —an organization for the government of the Church—adopted by the members of the Church—within their control—subject to their supervision—alterable by them when they pleased—always regarding the great principles of the Church, which they were bound to recognize. The Committee on Elections had always been extremely sensitive with regard to the admission of members. In 1840, certain candidates for holy orders applied for admission. Their right was questioned. The constitution said that clergy and lay members only should be admitted; but these were *quasi* clergymen, some thought. Yet the Convention recognized only clerical and lay members; therefore they could not admit them. The practice had always been, however, that the persons who were elected by this Convention should be the members.

Mr. Este, of Ohio, wished to present one view of the matter, with the view of endeavoring to see whether it was practicable to obtain what they all wished; that the gentlemen who had come there as the representatives of the different dioceses, with different kinds of evidence in their possession, should be permitted to occupy their seats, in consistency with the constitution under which they acted. The constitution was certainly plain that every diocese was entitled to a representative in that body. It was equally plain that the person presenting himself must be chosen by the diocese he represented. There was no Canon in existence declaring how the choice should be made, or what should be the evidence of that choice. It seemed to him that the whole matter for their consideration was simply a question of evidence. The practice of previous Conventions had been to receive inferior evidence. Now should this Convention—a number of persons having appeared with those kinds of evidence, which have heretofore been received—should they rigidly demand the highest evidence? The person who claimed to be a representative came here by the consent of the diocese he represented. Now he was not prepared to say, that if there was no written evidence of the existence of the diocese, even that if proper affidavits were made that A. B. was duly elected, that the evidenae ought not to be received. In short, he would receive inferior evidence at present, but hereafter he would have a Canon framed providing that no member should take a seat in that Convention without a certificate from the Secretary that he had been duly chosen.

Mr. Wharton having learned, on enquiry from the Chair, that the substitute of the gentleman from Virginia was before the House, said he rose to propose a different disposition of the whole subject. This was a constitutional difficulty, and it was the duty of the House to dispose of that difficulty. The application of the principle which had been advocated by the learned gentleman from Virginia, would be to exclude these gentlemen from their seats altogether. He did not see how they could dispose of a constitutional question by saying that they would admit gentlemen contrary to the constitution, under existing circumstances.

Mr. Rives said his proposition was not to admit, but to waive all inquiry on the subject for the present.

The resolution of Mr. R. having been read,

Mr. Wharton said he should readily assent to it, and withhold his own proposition, he having previously misunderstood the resolution of the gentleman from Virginia.

Rev. Dr. Wheat, was opposed to the proposition of the hon gentleman from Virginia. That the gentlemen were entitled to seats *de jure,* seemed to him obvious from the argument of the learned gentleman from Maryland. The representatives of those respective dioceses had applied—those presenting constitutional certificates. In their respective constitutions, when first presented there, they had made provision for delegating the power of selecting a delegate to the Bishop, or standing committe of the diocese; and such a practice had been sanctioned again and again, by the reception of deputies, so selected, into the General Convention. Not only, therefore, had past practice warranted this proceeding, but the formal solemn action of that committee sanctioned it. It seemed to him that they were doing great wrong to offer members seats *ex gratia,* when they might claim them *de jure.* He therefore hoped the House would not accept the proposition of the gentleman from Virginia, but that which had been offered by the gentleman from Louisiana.

Mr. Hudson desired to say a few words in support of the resolution he had already offered, believing that they would be more acceptable than any other which had been proposed. The gentleman who last addressed the House, he said, had taken a new position. He had urged that the House should give those gentlemen seats as a matter of right, and then expressed the hope that it would be done unanimously. If the question was to be put upon that ground, he feared it would be negatived almost unanimously.—for the reason that it was unnecessary, and that it would be laying stronger and more violent hands on the constitution than had ever been done since he had been a member of that Convention. The first resolution which he (Mr. H.) had to offer, was, that the names of those gentlemen should be added to the roll of the House as sitting members. That was a proposition which he believed every member of the House could easily assent to, whatever objections he might have to the practice which had obtained for several years. His second resolution proposed to refer the subject matter in reference to the regulation of electing hereafter to a select committee. If the House would consent to do so, he supposed that the committee would present a plain and simple proposition which the House could act upon in reference to the admission of members hereafter. In reference to the literal construction of the constitution, as advocated by the learned gentleman from Virginia, he could most cheerfully accord with him; and he must express his regret that not only in this body, but in other bodies constitutional provisions had not been more faithfully obeyed. The learned gentleman from Virginia had alluded to the constitution of the United States. He remarked that it provided originally that the members of the House of Representatives should be chosen in such a manner as the Legislatures of the several States should direct, unless otherwise directed by Congress. Subsequently—not many years ago—an act passed Congress, and, receiving the signature of the President, became a law, varying the mode by which representatives were to be chosen, and requiring that they be chosen in congressional districts. A large portion of the States complied with the provision, but there were three or four which neglected to comply with it, and different modes were adopted. In one State they were appointed by the Legislature. Now, by the provisions of the constitution, the government of a State were bound by the acts of the general government in all cases where the constitution gave jurisdiction to Congress, or the general government. And yet, in that case, the law was disregarded. The representatives chosen in a manner different from that required by Congress, were sent to Congress and took their seats; and those States had not till very lately complied with the act of Congress. Though they might concede that such a practice was wrong, he prssumed that no member would stand up on that floor and say that the acts of Congress passed while such members held seats, were unconstitutional and void, in consequence of such a proctice. He reluctontly opposed the resulution of the gentleman from Virginia; but he felt constrained to favor his own proposition, because he believed it offered a better remedy for the difficulty before them, and would give them less trouble hereafter.

Dr. Forbes apprehended that if they were to adhere to the strict letter of the constitution, every diocese there represented would be placed in extreme difficulty. This position he proceeded to sustain by reading a clause of the constitution. They never had had a General Convention when there were not some members appointed as these gentlemen had been—the regular deputies failing to attend.

Judge Huger, U. S. Senator from South Carolina, who was one of the members whose right to a seat was under debate, rose and asked whether they were here *speciali gratia* or *de jure?* This question was to be settled by the decision of the House. It, and it alone, has the power to judge. If they sat *de jure,* they had the same right to their seats that any other member had. If not *de jure,* they only occupied their seats, and exercised their rights, by *favor.* He said he loved all who belonged to the Church of God, but by what right could the members of this body confer a seat on him? No one could have a right to a seat but under the constitution, and no one could have a right unless constitutionally elected. The resolution, he said, affirmed that he was not here by constitutional right. But would the gentleman retain him at *variance* with the constitution? As an honest man, he said, he could not accept a seat thus conferred. All the noblest feelings of his nature would be violated should he consent to a violation of the sacred instrument which they were bound by their duty to God, and to the Church, to support. He himself had not been chosen in the way the constitution seemed to require. But gentlemen tell him that his construction of the constitution is wrong, and not sanctioned by the rules they have adopted according to the principles of ecclesiastical Polity. He would ask what was this ecclesiastical Polity? For when a thing seemed to his common sense to be one way, by this ecclesiastical Polity it seemed to be the other way. Does it mean that the constitution shall signify what it says, or shall it signify something else? For his part, he said, he was in favor of no polity or policy whatever, or any course of construction which made things mean what they did not say. His Creator had made him a rational creature, and as such he must do things in a rational way. He could not adopt an interpretation which he could not understand, and consequently could not be governed by it. The gentleman from Maryland goes to the Courts of Common Law of the land for his analogy, and this is common sense. Language is not precise, it changes, and has often various meanings. Who shall decide what is the true interpretation? Surely those who framed the law can best tell what they meant by it. They are to fix the construction. But then they may have mistaken themselves, or they may not rightly express what they did mean. A legislative body forms a law which is capable of being misconstrued. One gentleman rises and says that such-and-such is his understanding, and his understanding is that of the legislative body. But this does not follow. He has no right to speak for the whole body. Where the body that framed the law gives its own construction of what it meant, this is of course the strongest. Now, has this body ever given forth the construction that when the constitution says "choose," it means anything else? —Yes, says the learned gentleman from Maryland, by its practice. Its practice has settled the construction. A man talks as plainly by living as by preaching. He says that the acts of the Convention, session after session, who have admitted year by year, those individuals whom they knew to be chosen by their conventions, indirectly, and not directly, decided the point of constitutionality *ex statu rei.* But the learned gentleman on his right (Mr. Rives) says that in no case had the question been solemnly decided, or ever presented to this body. They have never decided the question at all. Any such case would have been brought before our notice very quickly by gentlemen who have spoken on the subject. But they say these cases have been decided upon *sub silentio.* Now this resolution of the gentleman from Virginia says positively, that unless directly chosen by the convention of the diocese itself, her delegates have no right to a seat, and his second resolution says that those may be admitted who have *not* been constitutionally elected. These are inconsistent with each other. Show me, said Judge Huger, where there is a gentleman, not directly elected, who will not acknowledge this inconsistency. Or show me the gentleman who would have the vanity to say that his own opinion *must* be adopted by this Convention because it was the right one? If not supported, he said, he should suppose he was wrong, but when he finds that learned and reverend gentlemen think so differently, the question must be decided by the Convention. And let it decide! Put the question clearly and simply, "are any entitled to seats in this body who are not constitutionally elected?" Either they can sit, or they cannot. Let them ascertain the fact. Nothing could be more simple. Why take the trouble to refer it to a committee? Why cover it up with words? The fact that these gentlemen have been appointed by ecclesiastical authority, is *prima facie* evidence that they are gentlemen of character and honor, and rightly elected—and the question ought to be decided at once and for all. And the members should not have too much tenderness for the feelings of the gentlemen claiming seats, to give their honest judgment. Do they suppose that such gentlemen would rather retain their seats than have the Convention decide correctly? Let them not gratify feeling, but act according to conscience? He said he would let the resolutions of the gentleman from Virginia pass if he could, but he could not. One of them blew hot, and the other blew cold. If they passed he could not conscientiously hold his seat. The Convention, he said, are the Constitutional Judges, and their decision must be acquiesced in. "Let them say," said he, "whether they think we are entitled to our seats, or not. If we are, well and good—but if not, we shall not feel offended—we shall honor your honesty, and vacate our seats.

Mr. Hudson begged leave to state that the honorable member from Virginia had consented to the arrangement proposed by the gentleman from Western New York—that the question be taken by putting the resolution, which he (Mr. H.) had offered; and that his second resolution, together with the proposition of the gentleman from Virginia, be referred to a select committee.

Mr. Rives said that he gave way for the purpose of facilitating the decision of that body; but he must do it by first withdrawing his proposition, and giving notice that after the question had been taken on the proposition of the gentleman from Western New York, he should renew his proposition. After a brief reference to the remarks of the gentleman from South Carolina, Mr. R., concluded by disavowing the doctrine of a "strict construction," to which he said much odium was attached in the portion of the country from which he came. [Renewed cries for the "question."

Judge Chambers said that he had not the slightest intention of imputing the odious doctrine to his learned friend from Virginia. After a few remarks he proffered the following as a substitute to the resolutions now pending:

Resolved, As the sense of this House, that members elected by the authority of Diocesan Conventions, are according to the practice of this body, fully entitled to their seats.

Mr. Rives could not consent to the introduction of the resolution, because it did not embrace the principle of compromise, under which they were acting.

Judge Chambers proposed, with a view of getting at the sense of the House, that the several propositions now before them be laid on the table; and after this question had been decided, to offer another proposition.

Mr. Rives rose to explain his understanding of the subject.

Rev. Mr. Kelly rose to a question of order. He believed both of the gentlemen had spoken more than twice on the question.

Rev. Dr. Hawks remarked, that as he had had the honor of bringing the subject before the house, he wished to have the opportunity of presenting his views on the subject. He agreed entirely with the gentleman from Maryland, that those gentlemen must sit there by right, or not at all; his own proposition was that they were members of the house, and that they be reported accordingly—not that he was not aware of the constitutional question, or that it had arisen on former occasions. It was because he knew all this, that he wished to obviate the matter. He said that he did not regret this discussion. It had not been agreeable to the feelings of all concerned, indeed, but it had been instructive. There were two questions involved, which ought to be carefully kept separate. If these members were not members by right, they could not be members at all, for courtesy cannot make members. But they are actually members; their names have been enrolled, and they have spoken and voted in this body from the commencement of its session. He said he would not meddle with the constitutional question. All he stated was a plain, naked proposition. The constitution is not merely a collection of words; it is the meaning that gives them life. The constitution is the *meaning* of the constitution. And as to what is the meaning, no better construction can be asked than the sense of this body. This had been settled by practice, a practice extending as far back as his memory could carry him, and without a question of its validity. In 1841, a proposition had been submitted to the Committee on Canons as to whether some alteration should not be made. The committee reported, complaining of the looseness of the language of the constitution; but when an amendment was proposed, the House *refused* to send it down to the Dioceses for their concurrence. This is a case in point, and I could point to a cluster of cases, to hundreds which have been decided on the same principle as that on which the House refused to alter the matter. It is a *res adjudicata,* settled by usage. Private judgment was not always wisest. It was sometimes the truest wisdom to acquiesce in the judgment of those who have competent power to decide. There was another most important point, which he feared would come up some day, and prove a cause of much contention. He need not introduce it now, for this question could be settled without its discussion. It was defining the respective extent of the powers of the General Convention and those of the Diocesan Conventions. He said, he prayed God that the time for *this* discussion might not come; that we might pass it by as long as possible. As to the present matter, the first thing to be done was to settle the gentlemen here firmly in their seats. After that, they might refer the question to a committee to be arranged differently for the future, but he begged them not to confound the two. He said we must not only look at the truth, but the whole truth. If all the dioceses were large and strong, and all near the place of meeting, it would be a different question. But he looked away far to the West, that rich fringe of a goodly garment, but which was destined to become the best part of it, and he asked, were the western dioceses to have no voice in the legislature of the church unless they were so fortunate as to find one willing to undertake the loss of time and the expense for love of the church, or had the accidental good luck to find that one of the eight chosen was coming east on his own business, and so could attend? Or were they to receive the cold comfort that according to the letter of the law the diocese was as fully represented here by one deputy as by eight? He asked if this was to be their condition? Did not the meetings of the Convention derive all their life, spirit and interest from the interchange of opinion, and was not the vigor of this in strict proportion to the number of the members from various parts of the country. He would beg them to have some consideration for the independent rights of those distant and poor, but earnest and zealous dioceses.

Dr. Hawks concluded with the expression of the hope that a provision would be made to meet future cases of the kind. He cared not how that was brought about, provided the present question were decided in favor of the claims of these deputies to sit in convention. Do that, and he would be perfectly satisfied.

Mr. Hudson rose to speak; but was called to order.

The call for the question now became general.

A motion was then made to lay the substitute and all the amendments on the table, with a view of acting on the resolution of Judge Chambers, which was carried by a vote of 84 to 56.

The resolution of Judge Chambers, was then taken up.

Mr. Wharton moved to strike out the words "according to the practice of this body."

Mr. McFarland, of Virginia, rose and said that it appeared the question of the title of members to seats in the Convention, was to be determined by the practice of the Convention heretofore. Now, sir, said he, I have not heard, and I wish to know if the fact exist, if there has been any practice by the Convention, which deserves to be called a deliberate opinion on the subject under discussion. If there has been, the Convention will be justified in passing this resolution; but if there has not, we ought not, in respect to ourselves, pass it. From what he saw of the matter, the difficulty in the first place arose from the Committee on Elections. Let that report be disposed of by resolution, that it is not concurred in, and would not that be sufficient for the delegate from Maryland? I would wish that mode to be adopted without reference to the sense of the Convention on the constitutionality of the question.

The gentleman was informed that the committee did not give any opinion on the question, one way or the other; that they merely reported the facts as they found them.

Mr. McF. continued:—Well, then, I submit, as the names of the gentlemen are already enrolled, (for the Secretary informs us they are,) let a vote be passed that they sit until there is an expression by the Convention that they are not entitled to their seats.

Mr. Williams offered a substitute for Judge Chambers' resolution, which he thought would meet the views of all. The resolution was, that all persons elected as delegates by the authority of their respective Diocesan Conventions, be admitted to their seats. He hoped the gentleman from Maryland, Judge Chambers, would accept this as a substitute.

Judge Chambers said all he wanted was an expression of opinion by the Convention, whether these gentlemen were entitled to their seats or not, and declined to accept the substitute, which was then offered as an amendment by the mover.

Mr. Jones, of Virginia, said he had always thought that the constitution of the church was unalterable, yet in his opinion, the resolution offered by the gentleman from Maryland would be an alteration, if it received the sanction of the house. He could see no ground on which to introduce such a resolution without infringing upon the ninth article of the constitution.

Mr. McFarland again reverted to the original proposition, and referred to the words of the constitution so fully discussed.

Rev. Mr. Trapier, of South Carolina, felt some diffidence, he said, in speaking on the subject, and if he were to give way to a false modesty he would not speak, but he had attentively observed the course of the debate, listened attentively to all that had been said on either side, and considered the question before the House one of great importance, therefore he hoped it would not be considered improper in him to make a few remarks. There could be no question, he said, that the exclusion of the gentlemen who have come here with those certificates of their appointment, would be to them a great disappointment, and would deprive the House of their valuable services in cases of the utmost importance to the welfare of the church. He then referred to the constitution, and said that the section referring to the subject, cannot mean any thing more than the words convey. Could he believe that there had been an adjudication of the question, he would be content with it, or if the practice of allowing delegates holding these certificates, had been settled, he would be loth to disturb it; but he could not admit that there had been either; neither can he vote to indefinitely suspend the decision of the question. Members of the Convention are naturally disinclined to exclude members, and that has been the motive that has led to indefinite postponement of the question, without deciding upon the principle involved in it. In the absence of any adjudication or practice, he was in favor of a strict interpretation of the constitution, for he saw no good reason for departing from that instrument. The question touches the fundamental organization of the church; and if the Convention departs from a strict construction of the constitution in the case, we allow the Bishops of Dioceses to interfere with the principles of this body, although he does not suppose they would do so for any evil purpose. A bishop might be placed in such a situation as to have the power of bringing persons into this body to present their views, and not those of their diocese on any particular question.

Mr. Trapier remarked that he had something else to say, but it had entirely escaped his recollection, he therefore resumed his seat.

In consequence of an intimation to the President that several members voted misunderstandingly, the question was again taken and lost, 78 to 50.

The question on Judge Chambers' resolution was then taken, and carried by a vote of 82 to 45.

On motion, the House adjourned.

### SIXTH DAY'S SESSION.

*Friday, Oct. 12th.*, 1847.—Thh House met pursuant to adjournment.

Morning Prayer was said by the Rev. Henry Croswell, D. D., Rector of Trinity Church, New Haven, Conn., assisted by the Rev. A. Empie, D. D., Rector of St. James' Church, Richmond, Va., reading the lessons. The calling of the roll having been dispensed with for the remainder of the Session, the minutes of the proceedings were read and approved.

Mr. Colston, of Virginia, asked for information concerning the admission of persons into the galleries of the chapel in which the convention is being held, and wished to know in what manner tickets are delivered.

Rev. Dr. Mead, referred to the journal, and showed that on the second day of the session, a motion was made and carried, empowering a committee to make such arrangements as they might think proper for the admittance of persons into the galleries: and that at the suggestion of the Rector of the parish, the ticket system was adopted. For his part, although he was at the trouble of signing six hundred tickets, the greater part of which are still on hand, he did not care if they were all cast into the fire, provided the convention so willed it.

Mr. Colston again rose and said he would move that the order referred to by the secretary be rescinded.

Mr. Collins said that the reason of making the rule was, that at the session of the convention in Philadelphia, the doors of the church pews were torn off, and the house otherwise desecrated, and that a bill of upwards of five hundred dollars had to be paid for the damage done.

Mr. Colston remarked that the ticket system was odious in this country, and savored somewhat of aristocracy, with which the Episcopal church is charged already, and he thought it would be as well to have the galleries thrown open for the admission of all who wished to hear the debates of this body.

Mr. Wharton said there was very little danger of the building being desecrated by ladies, and he saw no good reason for limiting in any way their admission.

Rev. Dr. Wyatt, President, said it was suggested to him that it was on the terms of granting tickets of admission, that the use of the chapel was obtained.

Rev. Dr. Van Ingen suggested that the whole subject be laid on the table till the galleries became full and then the subject could be disposed of.

Judge Chambers explained how the rule in the first place was passed, and said that he was the mover of it, and did so in consequence of a specific understanding to that effect with the rector and vestry. As the convention took the building on these terms, it could not now very well rescind them.

Mr. Colston thought it well to recommit the matter to the committee, and direct them to fix on some other method of admission to the galleries. He did not wish to have any favors shown to the members of this convention. He had brought his family with him, and if they chose to come to the house and secure their seats before the galleries were filled, he should be glad to see them; but he wished no other favor shown them than such as they might gain by their activity. As to admitting persons to the galleries on principles of favoritism, he could not reconcile himself to it. He did not want to settle this matter of precedence among the ladies at all. Leave the matter to them, and they would settle it to their own satisfaction.

Mr. Collins enquired if the tickets were for the admission of ladies only; and on being informed that they were not, he said he thought the argument against the tickets would fall to the ground. He would vote against the desecration of a church of God, but was as ardent a republican, as far as free admission to all who wished to attend, was concerned.

Rev. Dr. Van Ingen's motion to lay the subject on the table till the galleries be filled, was put and carried.

A message from the House of Bishops was announced, informing the House of Deputies that it had passed a resolution that the several reports of the Missionary Bishops be transmitted to the Convention, and that if the House concurred, the reports be referred to the joint committee of the two houses on Missions.

The Chairman of Committee on Canons, reported on the resolution referred to them, to enquire into the expediency of repealing canon 1st, of 1789, that in their opinion it was expedient to repeal that canon.

The next subject on which that committee had to report, he said, was whether it was expedient to provide by canon that no diocese should have more than one bishop in the House of Bishops. On this they report, that it is inexpedient to pass a canon on bishops sitting in the House of Bishops, because it violates the third article of the constitution, in accordance with which, they sit in that House not as Representative of Dioceses, but in virtue of their office.

The third subject on which they were ready to report was, on the expediency of excluding an assistant bishop from acting as a member of a judicial court, when his principle is a member. On this they think it inexpedient to report, because the whole subject of the canon for the trial of bishops was referred to them.

On the substitute for the canon, in reference to expenses of conventions, they deem it inexpedient to recommend it for adoption.

Mr. Page, N. C., offered the following:—

Whereas, The doctrines and principles of the Protestant Episcopal Church in this country are so firmly established—so justly balanced, and so well understood, as not to require frequent legislation; and whereas, unnecessary interference produces confusion, tending to instability and party spirit, injurious to brotherly love and good order in our holy communion—

Resolved, That a special committee be appointed to inquire if any, and what, alterations should be made in the time of holding the meetings of this body; and that said committee be instructed to report at the next general convention.

Rev. Dr. Ogilby said the same subject was referred to a committee at the last general convention, and he understood they will report at this session.

Mr. Page then moved that his resolution be referred to the same committee.

Rev. Dr. Brooke, said he had no objection to the reference asked, nor to the changing of the meetings of this body; but he had strong objections to the preamble of that resolution. He called for another reading of the preamble and resolution, for the purpose of seeing whether the Convention were willing to refer it.

The Secretary accordingly read it, when

Dr. Brooke observed that he objected to the preamble, because it asserts literally that the discussion of important topics are calculated to do injury to the church; that its doctrines are so firmly established that they cannot be moved, and that the discussion of such topics as were discussed at last session is improper. He denied the ground taken in the preamble, and hoped that if the resolution were passed, there would be some discussion on the subject, which had better be postponed. He therefore moved to lay it on the table, which was carried.

Rev. Dr. Hanckel, Chairman of the committee on the General Theological Seminary, said if there was no business before the house, he would report in part on the subject referred to that committee. He turned the attention of the house to the fifty-fifth canon, and said that in consequence of said canon not being complied with, the committee could not report fully. The canon requires the Secretary of every Diocesan Convention to forward to the General Convention a certificate, stating the exact number of clergymen in the diocese, and the amount of funds paid, or secured to be paid therein, to the General Theological Seminary, and also the nomination by the diocese of a trustee or trustees for said Seminary; and without such certificate the nomination shall not be confirmed. In consequence of a number of those certificates being defective, they were not enabled to complete their report.

Dr. Hanckel then submitted the Triennial report of the trustees of the Theological Seminary, which was read by the Secretary, and of which we give an abstract.

The report shows that the number of students during the past three years, has been, in

| | |
|---|---|
| June, 1845 | 59 |
| " 1846 | 63 |
| " 1847 | 59 |
| Of this number there had graduated in 1845 | 16 |
| In 1846 | 19 |
| In 1847 | 19 |

—leaving the present number of students, exclusive of the class just entering, about 40.

To the library there had been added 689 volumes. The present number being 9,784.

A temporary chapel had been erected for the accommodation of the institution by individual enterprise.

| | | |
|---|---|---|
| According to the annual report of the financial committee in June last, the property of the Seminary amounted to | | $76,130 11 |
| From which deduct endowments | | 61,096 72 |
| There remains of capital, the income of which is not specially appropriated | | 14,133 39 |
| The expenses of the current year, as far as they can be estimated, are | | 9,010 00 |
| To meet which there are interest and dividends | $4,672 00 | |
| Rents and real estate | 1,365 00 | $6,037 00 |
| Leaving a deficiency of | | 2,973 00 |
| The contributions to the funds and property of the General Theological Seminary had been for the several dioceses, as reported in 1844, and added since, in all | | $237,455 41 |

Rev. Dr. Neufville rose and said that he had gathered from the report of the Theological Seminary, that two young men had been dismissed from that institution, and he desired an enquiry into the matter. He therefore offered a resolution that the cause of such dismissal be stated to the Convention. The motion was withdrawn on a suggestion that all the information the gentleman wished would appear in due order.

The Secretary was about to give the information from the annual report of the faculty of that institution, when it was suggested that the names of the students be omitted.

The reason, it appeared, from the document read, for the dismissal of the students, was presumed theological error.

Dr. Van Ingen informed the House, that sometimes the reports of this institution were represented one way, and sometimes another; but that this was drawn up by one of the most ingenuous of men, and if he were permitted, he would explain the reasons.

Rev. Dr. Brooke called to order. He objected to any comment before the report was read.

The Secretary proceeded with the reading of the report. It stated that charges had been preferred against the parties by Professor Ogilby, and evidence taken on them, viz, that the students were presumed to have embraced and promulgated theological principles adverse to those of the church and contrary to those taught—that this course raised parties among the students, exposed the institution to the imputation that such erroneous principles were taught in it; and on the facts being established, the faculty directed those students to withdraw from the Seminary. Copies of the charges were delivered to the students. No notes of the proceedings were taken, but they were in the same manner taken as in courts of justice.

The Report and Documents were, on motion, sent to the House of Bishops.

Rev. Dr. Mead said, that a resolution had been passed on Saturday to sign the testimonials of the Rev. Dr. Burgess, Bishop elect of Maine, and moved that the house now sign them.

The motion was carried, and the house proceeded to sign the testimonials.

Judge Chambers proposed a resolution which he remarked had no other object than to change the time of meeting of the Convention.

Resolved, That the committee on canons be requested to consider the expediency of recommending an alteration of the constitution, so far as it relates to the period ot the year now provided for the triennial meetings of the General Convention.

The question was put and carried.

The chair stated that a communication had been received, which, with the consent of the house, would be read.

The memorial, with the endorsement thereon, was then read.

"The Bishop of New York respectfully requests the Reverend President of the House of Clerical and Lay Deputies, to lay the enclosed memorial before the House.

[The memorial we have already published.]

The Rev. Dr. Forbes moved that it be referred to the joint committee already appointed to take into consideration the resolution from the diocese of New York—which was agreed to.

The diocese of Wisconsin presented a certificate of the election of Bishop Kemper, hitherto a missionary Bishop, to be the Bishop of that diocese, and asked the consent of the House to such election.

Rev. Dr. Hawks thought it important to ascertain whether Bishop Kemper had resigned his station as missionary bishop. He therefore moved to lay it on the table.

Judge Chambers moved to have it referred to a special committee.

Rev. Mr. Young offered the following, which was referred to the committee on canons:

Resolved, That the committee on canons be instructed to inquire into the expediency of so amending canon 55 of 1832, as to allow the testimony required by said canon to be furnished from other sources than the secretaries of Diocesan Conventions.

Dr. Mason, of Maryland, offered the following which was referred to the same committee:

Resolved, That the following be a substitute for the second section of the 9th canon of 1838, viz: The edition of the Book of Common Prayer, set forth by the joint committee appointed by the last Convention, is hereby declared to be the standard edition.

Rev. Mr. Cuming, of Michigan, offered a resolution proposing sundry alterations in canon 31st of 1842, with the view of preventing the disorganization of parishes by persons not clergymen. Referred.

Rev. Mr. Craik, of Kentucky, submitted a resolution from his diocese, recommending that the General Convention be requested to repeal all special restrictions contained in canon 6th, of 1844. The church, he contended in support of his proposition, had interfered too much with the commission of the great Head of the church to his people; and the state of things growing out of this long continued interference, had produced, reluctantly, he admitted, the 6th canon of 1844. The church had been commissioned to convert the world; but as a gentleman had said to him a few days before, it would be a long time before they would convert the world as they were going on. The gentleman who made this remark belonged to the Methodist church, and lived 60 miles from any Episcopal clergyman. It was true that with their present *modus operandi*, it would take a long time to convert the world. Were they to continue to be the Protestant Episcopal Church of this country, and recognise only the upper classes, or were they to send the gospel to all men? Adapting themselves to the "upper ten," they had been doing very well; they had made ample provisions. But what was to become of the remaining portion of the four hundred thousand in this city, for instance, should they continue as they had done, to imitate the practice of England? She had drawn her ministers from the aristocratic portion of society. The consequence had been, the decrease of vital piety. But when John Wesley went out and preached, it revived. If England had called into the church such men, the great schism of the church would have been avoided. This country must then correct the error of the English church, and provide a ministry adapted to the wants of the people. Would they find in the aristocratic portion of society either the talents or the piety requisite for faithful ministers? Should they select beneficiaries? Past experience proved that this was far from being practicable. The principal source for the supply of the ministry in the West, and in all new settlements, would be in the care of young men not educated in the Episcopal Church. But the door to such was closed. In conclusion, he moved to refer the resolution to the Committee on Canons.

Rev. Dr. Hawks presented the following resolution:

Resolved, That it be referred to the Committee on Canons to enquire whether any legislation, and if any, what, clearly to define the extent of Episcopal prerogative, and the rights of a Bishop, when he is within any parish in his diocese, either on a canonical visitation, or as an occasional visiter in such parish.

The resolution, he said, was founded upon existing exigencies, such as often occur in the course of things. He moved that the resolution be referred to the Committee on Canons. Referred.

Mr. Conyngham proposed the following:—

Resolved, That the House will hereafter, during the period of its session, hold evening sittings, on Fridays, Wednesdays, and Mondays, to commence at 5 o'clock, P. M., on each of said respective days.

His object, he said, was to show to the Convention, and to all concerned, that the House was disposed to work when business was brought before them. He thought the adoption of this resolution would tend to quicken the action of business, so that it would not all be left, as was too apt to be the case, till the close of the session, when scarcely a quorum could be obtained.

Judge Jones, said he thought they were not ready for that resolution.

Mr. Collins said he was opposed to the adoption of that resolution at present, because the committees had not had time to attend to the business which had been brought before them. Various important meetings were to be held during the after part of the day, separate from the Convention, and he hoped that time would be granted to attend them. He was convinced that long sittings in the earlier part of the session did not expedite business, and hoped the resolution would not pass.

Mr. Conyngham hoped the resolution would pass. They had been in convention nearly a week, and he believed the committees had had ample time to attend to the business which had been referred to them. He believed they would have sufficient time if his resolution should be adopted. He should, therefore, press his resolution.

Mr. Collins was apprehensive that the gentleman had overlooked some facts in the case. The business to which the committees were called were not light, but very onerous.

The Hon. Mr. Newton was opposed to the resolution, and if it was to be passed, he should move to-morrow, at 11 o'clock, that the House adjourn, in order to give the committee an opportunity to mature their business. He moved that the resolution be laid on the table.—Carried.

Rev. Dr. Ogilby, in behalf of the committee appointed on the 9th rule of order, reported the following resolution, which was adopted:

Resolved, That the following be adopted as a substitute for the 9th rule of order: When a question is under consideration, no motion shall be received unless to lay upon the table, to postpone for a certain time, to postpone indefinitely, to commit, or to amend: and motions for both these purposes shall have precedence in the order named. A motion to adjourn shall always be in order.

Rev. Dr. Hawks, at the request of the deputies from Wisconsin, moved that the House consent to the election of Dr. Jackson Kemper, as Bishop of the Diocese of Wisconsin, which motion being put, was carried.

The certificate of election for the diocese of Wisconsin having been read.

The Rev. Mr. Croes suggested that the House ought to know, before it sanctioned this election, whether Bishop Kemper will accept of the office of diocesan of Wisconsin. He said that he had understood within twenty-four hours, that Bishop Kemper would not relinquish his office as Missionary Bishop. It was useless for us to sanction the proceedings in Wisconsin, unless we had some reason to believe that Bishop Kemper would resign his missionary office and accept of the Bishoprick in Wisconsin.

Rev. Mr. Hatch said, the Bishop had not given his assent to the election; but he could not see any difficulty in the way of proceeding to confirm his election. Whether the Bishop would accept the appointment or otherwise, mattered not.

Rev. Dr. Hawks said, the reason why he had before moved to call up this subject, was that he saw the necessity of action on the part of the House before the Bishop gave his assent. He was now a missionary Bishop. If he were then to pronounce his assent to this election, he must, as a preliminary step, resign his old jurisdiction. Suppose this House should not agree to confirm his election, the Bishop had resigned his present jurisdiction, and, by so doing, had put himself in a position he did not design to be in. Why not, then, let them pass through with all the requisite formalities of an election? Then the Bishop would be prepared to relinquish his missionary Bishoprick without embarrassment. Consent to the election of Bishop Kemper was finally given.

And after some further debate of no special interest, the Convention adjourned.

### SEVENTH DAY'S SESSION.

*Wednesday, Oct. 13th*, 1847.—The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Levi Bull, D.D., Rector of St. Mary's Church, Warwick, Penn., assisted by the Rev. Charles Burroughs, D.D., Rector of St. John's Church, Portsmouth, reading the Lessons.

The Minutes of the preceding day were read by the Assistant Secretary.

Judge Chambers moved that all the resolutions relating to the galleries be stricken out.

Mr. Colston observed that it was inexpedient to strike them out.

Rev. Mr. Trapier moved a re-consideration.

Judge Chambers withdrew his motion, and the Minutes were approved.

Rev. Dr. Van Ingen moved that, if, at the close of divine service, there be vacant room in the gallery, any person introduced by a member may be admitted. He withdrew it, but Mr. Memminger renewed it. Rev. Mr. Pratt moved that tickets be dispensed with, which was opposed by the Rev. Dr. Forbes, and Mr. Collins moved to lay the whole subject on the table; which was carried.

Rev. Dr. Jarvis, from the Committee on Canons, reported that they had considered the subject of a change in the Constitutional time of year for the meeting of the General Convention; and recommended the 4th Monday of September as the day.

A motion was made to amend the report by substituting the 4th Monday in August.

Rev. Mr. Young hoped the Constitution would be allowed to remain unaltered.

Mr. Memminger said the time at present fixed was most inconvenient for delegates to come to the seaboard from the West and Southwest.

Rev. Dr. Hawks. This very month is the most inconvenient for cotton and sugar planters, who are among the most intelligent delegates the West can send. He hoped that a reference of the subject would take place, the convenience of travel is now greater than when the present time was fixed.

Rev. Mr. Griswold described the embarrassments of Western members in travelling at this season of the year.

Rev. Dr. Jarvis was desirous, and so were the Committee, to give the best time for the majority.

Rev. Dr. Van Ingen's motion to refer the subject to the Committee on the state of the Church, was then carried.

On motion of the Hon. Mr. Newton, the House decided to adjourn at noon, for the purpose of giving the Commitees an opportunity of sitting.

Rev. Dr. Croswell, chairman of the Committee, presented a report from the Committee of Consecration of Bishops, against the election of the Rev. Mr. Britton as an Assistant Bishop of Illinois, with a resolution that the testimonials in the case be laid on the table, to be taken up at the pleasure of the House, and the Committee discharged. The Committee had not found that the constitutional "disabilities," existed in the case of the Bishop of Illinois to oblige him to have an Assistant.

Rev. Mr. Kelley moved to amend by substituting that the credentials be signed at once, and sent to the Bishops.

A motion was made to lay the whole matter on the table; when a question arose upon a question of order. The whole resulted in laying the subject, for the present, on the table.

Mr. Wharton offered a resolution to amend the rule of Order, Section 1, by adding at the end of the 1st paragraph a provision that the Secretary in organizing the House, shall not insert upon the list of members the name of any person who shall not appear, by a certificate duly signed, to have been chosen by the Convention of the diocese, in union with this Church, as deputy to the House of Clerical and Lay Deputies.

Judge Chambers thought that this question had been settled by a vote taken the other day, after long debate. He hoped the matter would not again be brought forward.

Mr. Wharton thought it ought to be referred to a Committee. It had not had a deliberate expression of opinion upon it.

Rev. Dr. Ogilby moved to lay the resolution on the table, which prevailed by a vote of 82 to 33.

Mr. Hatch, of Wisconsin, was placed on the Committee on the state of the Church.

[A message from the Bishops, apprising the House that they would adjourn at noon, to-day, was received.]

Rev. Dr. Bowman once more referred to the diversity of opinion, in construing the second Article of the Constitution, and dwelt on the importance of having the meaning of the Constitution, in the first clause, clearly ascertained. He then offered a resolution to enable the different dioceses to settle this matter for themselves, conformably with the Constitution.

Before this amendment could be read at the table, Mr. Williams, of Virginia, raised a question as to the position of North Carolina in this Convention; and suggested some informality in the credentials of its delegates, which excited a little feeling.

Mr. Collins, denied all such informalities. The deputies sat in due conformity with the Constitution. There was no collision among them. Whatever the Bishop of N. C. had done, he had done constitutionally. The member from Va. had no right to throw out any such imputations.

After Mr. Collins had concluded his remarks, in defence of the rightful tenure of the North Carolina delegates of their seats, the resolution of Dr. Bowman was permitted to be read.

Resolved, (with the concurrence of the House of Bishops,) that it be made known to the several diocesan conventions, that it is proposed to alter at the next General Convention, the 2d article of the Constitution of this Church, by introducing in the third line, after the words "*Convention of the Diocese*," the words, "or in such manner as the Convention may prescribe: which choice shall not be delegated to any other person, or persons."

Hon. Mr. Huger insisted on the execution of the order of the House, to adjourn at 12 o'clock. He made no motion, but insisted that an order was an order, and should be enforced. He called on the chair to enforce it, as it was past 12 o'clock.

The Chair said, "unless you are quiet, gentlemen, we sha'nt get off till two."

A member said, "Can't the Chair put the clock back a little?"

Judge Chambers. "It is after 12. I move the House adjourn. Adjourned.

### EIGHTH DAY'S SESSION.

*Thursday, Oct.* 14, 1847.—The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Henry M. Mason, D. D., Rector of St. Peter's Parish, Talbot Co., Md.; assisted by the Rev. Francis H. Cuming, Rector of St. Mark's Church, Grand Rapids, Michigan, reading the Lessons.

The Minutes of the preceding day were read by the Assistant Secretary, and approved.

Rev. Mr. Croes moved the adoption of the following resolutions:—

Resolved, That it be referred to the Committee on Canons to inquire into the expediency of framing a Canon on discipline, founded on St. Paul's injunction to Titus—'A man that is a heretic, after the first and second admonition, reject.'

Also, That no persons shall be allowed to testify at ecclesiastical trials in the Church who do not first declare their belief in a future state of rewards and punishments.

Also, on St. Paul's injunction to Timothy—'Against an Elder receive not an accusation but before two or three witnesses.' And also to report how far, in their judgment, this injunction is applicable to the presentment of presbyters, and how far to the presentment of Bishops.

Rev. Dr. Hawks begged simply to remark that the main object contemplated in these resolutions was already before the Committee on Canons. As to the Resolution directing the Committee to inquire into the proper interpretation of Scripture, he did not see its propriety. He thought it rather unreasonable to require the Committee, in addition to its other multifarious duties, to report a Commentary on St. Paul's Epistle to Timothy.

Rev. Mr. Croes said he had anticipated the objection, and after due consideration it had appeared to him desirable that the Committee should report upon the specific point, embraced in his third resolution. The objection now raised was not well founded. He did not ask from the Committee a "homiletic exegesis," nor did he wish to go into the subject of the *usus loquendi*. But it was necessary for the Convention to determine what course ecclesiastical Courts were to pursue as to the two-witness principle. As it was allowable to refer to the printed opinions of Bishops, he said it was well known that in January, 1845, Bishop Hopkins of Vermont, had given one view of 1. Tim. v. 19, making it refer to *consulting* or *deliberating* witnesses, and in a sermon preached in September, 1845, had given another view, making the text refer to *eye*-witnesses. He thought the case should be provided for and the point settled.

Rev. Dr. Van Ingen said that they were now far advanced in the session; and the Committee had under consideration a very great variety of subjects which had been referred to them.

It was suggested that the question was simply one of reference.

Rev. Dr. Hawks thought it was something more than a mere question of reference. It expressly required the Committee to report how far the injunction to Timothy is applicable to the presentment of Presbyters and Bishops. If this clause were taken out, so as to save the Committee the necessity of entering upon that theological question, then he should have no objection to the reference proposed; for the other matters embraced in the resolution were already before the Committee.

Rev. Mr. Croes asked if the point, whether this rule was applicable to the presentment of a Presbyter, was before the Committee.

Rev. Dr. Hawks was not sure whether the question had come before the Committee precisely in that form or not; but they have the general subject under consideration.

A motion was made to lay the resolutions on the table, which was carried.

Rev. Dr. Forbes wished to ask what disposition were made yesterday of the first report presented by Rev. Dr. Croswell from the Committee on Canons. He thought there was some misapprehension among members upon that subject.

The Assistant Secretary, referring to his minutes, stated that no action had been taken on the report.

The adoption of the Report was then moved and carried.

Mr. H. D. Evans, of Maryland, from the Committee on Canons, said he was directed to report a substitute for Canon 55 of 1832, as follows:—

Section 1st. It shall be the duty of the Secretary of the Convention of every Diocese to forward to the House of Clerical and Lay Deputies of every General Convention, certificates of the nomination by the Diocese of Trustees to the General Theological Seminary; and without such certificates, the nominations shall not be confirmed.

Section 2nd. Canon 55 of 1832, is hereby repealed.

Mr. Evans said that the only alteration proposed, consisted in the omission of the requisition upon the Secretary to report the number of clergymen in the Diocese, and the amount of funds paid or secured therein, to the Seminary; and the reason for this omission, was simply that the General Convention have the same means of acquiring this information, as the Secretary of the Diocesan Convention.

Mr. Evans moved that the Canon be adopted. Carried without a division.

Rev. Mr. Moore said that the Canons had already provided that in case of the absence of the Bishop of any Diocese the Standing Committee should act in certain respects in his stead. Exigencies had since arisen in which Bishops had been unable to act, without being included in the Canons already provided. He moved, that, in order to meet such cases, the Committee on Canons be instructed to inquire into the expediency of some further action upon the subject.

Judge Chambers begged to state that the object contemplated had been already under consideration with the joint Committee, and that they had agreed upon a proposition which would cover the whole ground.

The Secretary stated that the testimonials of the Bishop elect of Maine had been signed; and moved the usual resolution that the House do approve the testimonials, and also assent to the consecration.

Rev. Dr. Hawks said that something more was necessary; the motion should also declare that the testimonials be sent to the House of Bishops, with a certificate from the Secretary that they have been signed by the Constitutional Majority of the House.

Rev. Mr. Pratt said that the resolution had been drawn up in the usual form, though he had no objection to the amendment proposed.

The amendment was then adopted by the mover of the resolution, which, as amended, was passed.

Rev. Mr. Kelley called up the report of the Committee on the Consecration of Bishops, presented yesterday, in regard to the election of an Assistant Bishop for the Diocese of Illinois.

Mr. Collins rose to make a motion, of which he would briefly explain the object. He had understood since the report was made, that the House would be, to-morrow or next day, put in possession of important information on the subject. What the nature of that information was, he could not, of course, be expected to say; but as he thought the House ought to have it before proceeding farther in the matter, he moved to lay the motion on the table until Monday.

Judge Chambers suggested that this was putting it too far off.

Mr. Collins substituted Saturday.

An inquiry was made as to the nature of the information expected.

The President said he had only the assurance of the gentleman from North Carolina that it had an important bearing on the case. The motion was not debateable.

Mr. Williams said that the motion was not to lay on the table, but to postpone to a certain day; and it was therefore debateable.

Mr. Collins then withdrew it, and moved to lay the matter on the table, to be called up at the pleasure of the House.

Mr. Memminger said that this would be fruitless, as some one would move to take it up, as soon as it should have passed. He did not understand the subject, and wished to know what was the character of the information sought, and who would be responsible that it should be forthcoming.

Mr. Collins said he could not understand the motive of the gentleman's course,—he must answer for that himself. Nor could he object to any action the gentleman might take, should the motion pass. If he chooses to call up the matter, immediately after the House shall have laid it on the table, very well.

The President said that the motion was debateable.

Mr. Memminger said he would cheerfully vote for the motion, if the gentleman would simply state that the information came from some reliable source, and would be received. If not, he thought the bare vague intimation that there was some information to be had, ought not to stay the action of the House.

Mr. Collins said, if he might be permitted to answer a question which the gentleman had been permitted to ask, he would say that he was not very likely——

Rev. Dr. Van Ingen rose to object to the debate.

The President then put the question, and the motion to lay on the table was carried. Ayes 86, nays 58.

The Assistant Secretary then asked if both these motions, the first to take up the subject, and the second to lay it on the table, were to be entered on the journal.

The Chair answered that they were.

Rev. Mr. Kelley then moved to suspend the rule of order in regard to laying motions on the table.

Inquiry was made whether this motion was in order. The President said that it was.

A member supposed that rules of order once adopted by the House could only be changed by being reconsidered.

The President said he supposed that would be the proper mode, but the subject was one upon which action might be taken by the House.

Rev. Mr. Kelley then withdrew his motion.

Mr. D. B. Ogden moved that the House adjourn.

The President said it was understood that the object of adjournment was to allow the Committees to prepare their reports for submission to the House.

Judge Chambers added, especially the joint Committee, which, it is thought, will conclude its business by that time.

The motion was put and carried; whereupon the House adjourned.

### NINTH DAY'S SESSION.

*Friday Oct. 15th*, 1847.—The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Nathan B. Crocker, B. D., Rector of St. John's Church, Providence, Rhode Island, assisted by the Rev, Charles Goodrich, Rector of St. Paul's Church, New Orleans, La., reading the Lessons.

The minutes of the preceding day were read by the assistant Secretary and approved.

The Rev. Dr. Jarvis, Chairman of the Joint Committee, to whom were referred the Resolutions from the Diocese of New York, presented on the second day of the Session, by the Rev. Dr. Forbes, together with the Memorial of the Right Reverend Benj. T. Onderdonk, D. D., Bishop of the Diocese of New York, informed the Chair that said Committee were ready to report; that they had unanimously agreed upon the report which he held in his hands, and with permission, requested the member from Maryland, who was also a member of the Committee, to read it.

Judge Chambers then read the following Report:—

"The Joint Committee to whom were referred the Resolutions of the Diocese of New York, the Memorial of the Right Rev. Benjamin T. Onderdonk, respectfully beg leave to report.

"That they have had under their most serious and deliberate consideration, the various subjects alluded to in the said resolutions and memorial, and have unanimously agreed to recommend the adoption of the canons herewith reported, in the full belief that they are calculated to promote the peace, the harmony, and the interests of the church, as well in the diocese of New York, as elsewhere.

"Although aware that there are questions of deep interest to the feelings of those who are immediately affected, would anxiously desire to have brought into discussion, and to have decided by this convention, yet the committee after the most mature and careful deliberation have found that they could not agree with entire unanimity, in recommending any additional measure, and they have come to the conclusion to recommend nothing in respect to which they are not unanimous.

"A great and intrinsic difficulty in dealing with these questions, is that the measure proposed must become precedents for future proceedings, and that it is all important that, in disposing of these, we should keep constantly in view the general principles of sound legislation, and should act as far as possible by general provisions.

"It is believed that the adoption of the proposed canons will prevent the recurrence of difficulties similar to those which are now experienced, and that they will also afford to the parties now asking for relief, a remedy more full and more satisfactory than may be hoped or expected in the first instance.

"The committee therefore unanimously recommend the adoption of the following resolution, to wit:—

"Resolved, That, the House of Bishops concurring, the following canons be passed:—

#### NO. I. OF PROPOSED CANONS.

#### *Of the remission or modification of Judicial Sentences of the House of Bishops.*

The House of Bishops may, at a triennial or special meeting, altogether remit and terminate any judicial sentence which may have been imposed, or may hereafter be approved, by the bishops, or any of them acting as a judicial tribunal, or modify the same so far as to designate a precise period of time or other specific contingency, on the occurrence of which such sentence shall utterly cease and be of no further force or effect. Provided, that no such remission or modification shall be made, except at a meeting of the House of Bishops during the session of some general convention, or at a meeting of the House of Bishops convened after three months' notice of the time, place and object of the meeting, given personally to each bishop, or left at his usual place of abode: and provided further, that nothing in this canon shall be understood to repeal or alter the provisions of canon XXXII. of 1841.

#### NO. II. OF PROPOSED CANONS.

#### *Of the penalty of Suspension.*

When, hereafter, the penalty of suspension is inflicted on a bishop, priest or deacon, in this church, the sentence shall specify on what terms, or at what time said penalty shall cease.

#### NO. III. OF PROPOSED CANONS.

#### *Of performance of Episcopal duties, in vacant Dioceses or in a Diocese the Bishop of which is under disability.*

§ 1. Any bishop, assistant bishop, or missionary bishop, may, on the invitation of the convention, or the standing committee of any diocese, where there is no bishop, or where the bishop is for the time under a judicial sentence, or from any other cause, visit and perform Episcopal offices in that diocese, or in any part thereof —and this invitation may be temporary, and it may at any time be revoked.

§ 2. A diocese without a bishop, or of which the bishop is for the time under a disability by reason of a judicial sentence, or from any other cause, may, by its convention, be placed under the full Episcopal charge of the bishop of another diocese, or of a missionary bishop, who shall by that act be authorized to perform all the duties and offices of the bishop of the diocese so vacant, or having the bishop disabled, until, in the case of a vacant diocese, a bishop is duly elected and consecrated for the same; and in case of a diocese whose bishop is disqualified as aforesaid, until the disqualification be removed; or until, in either case, the said act of the convention be revoked.

§ 3. No diocese thus placed under the full charge and authority of the bishop of another diocese, or of a missionary bishop, shall invite a second bishop to perform any Episcopal duty or exercise authority, till its connection with the first bishop has expired or is revoked.

§ 4. Canon 3 of 1838 is hereby repealed.

By order of the Committee,—

T. C. BROWNELL,
Chairman on the Committee on the part
of the House of Bishops.
S. FARMAR JARVIS,
Chairman on the part of the House of Clerical
and Lay Deputies.

NEW YORK, Oct. 14th, 1848.

JUDGE CEAMBERS said, that in presenting this report, it was deemed desirable that he should explain the views of the committee more at large. He accordingly proceeded to observe that:—The joint committee to whom the subject had been referred, had proceeded as stated in the report, upon the principle that it was inexpedient to recommend by that committee, for the action of the house, any measure to which the entire consent of the committee could not be obtained. It was very obvious to the committee, that the expectation which was formed by the appointment of the committee, was not that any action should be concerted upon its part, with unanimity, to settle all the difficulties which existed in reference to the subject embraced by the resolutions of the diocese of New York, and the memorial of Bishop B. T. Onderdonk. The fact that a diversity of opinions existed upon most important and vital questions—he meant vital in the final disposition of the difficulty, for he is happy to say, that it was the opinion at least of some members of that body, that all questions necessary for the adjustment of the question might be accomplished without at all interfering with any questions vital in another sense —this rendered an agreement extremely doubtful. It was only the expectation that certain of these questions could be settled from the known character of the committee. Members of that committee had expressed—had recorded—had published opinions directly at variance with each other on several of these questions of a vital character. That these individuals should, in a general convention, abandon these, deliberately formed and expressed—after having been formed—certainly could not have been anticipated by any member of that body or of the church. They therefore assumed—and he thought necessarily and wisely—that it was in reference to those questions within the limits of those particular subjects which had thus been so formally passed upon; that it was within those limits that the action of the same must necessarily be confined. The committee, therefore, did not deem it either expedient or useful to present for the consideration and action of that body any of these particular questions. Nay, he said further, the committee could not so have done; for there probably could not have been any action at all upon the subject by a vote of the joint committee. They, therefore, deemed it proper that, in acting upon the subject, they should confine themselves to such propositions as had respect to the state of the church, and were in their character calculated, in the language of the report, to promote its peace and harmony and interest, and which might be adopted by all classes of persons who had been engaged in any way in this unfortunate affair, and on which the united opinions of all descriptions of persons might be concentrated.—They were perfectly sensible that any action on the part of the committee, would still leave at liberty any individual member of either body—either branch of the General Convention—on the personal responsibility of that individual member, to propose for discussion or for decision, any question which in the judgment of that individual member, it might be wise and discreet or necessary thus to have discussed and decided; the committee pretend not to exercise any sort of control or influence on the judgment of individual members, or prevent them in any way, who thus act on the responsibility which they owe to their diocese, to the church at large, and to the great head of the church. They are responsible only for their actions as a committee. Now, it must be obvious to every gentleman, said the speaker, who will reflect on the subject, that from this classification of opinion on this subject, it could not be expected that the joint committee should have gone beyond the particular character of legislation which they had recommended. I am very sensible that, in alluding to opinions on this subject, I am standing upon most delicate ground. I am very sensible that there are individual members here who listen to every word that is expressed in reference to these opinions with a sensibility which may induce an apprehension that the language employed by the speaker is designed to mean more than it could in the abstract, without reference to their sensibilities, be regarded as expressing. I beg to disabuse the minds of those to whom I have the honor of addressing myself, of any such impressions. I speak with frankness, and, if I know myself, with integrity and sincerity, when I say that it is my own desire, and I believe it is the ardent desire of the committee, if, not to confirm fully the peace and harmony of the church, at least to make some progress towards that object. Opinions upon this subject may be divided into three classes. There are some members of the church whose opinions are perfectly known, the number of this class not, however, being known; it is a class respectable for intelligence and piety, and, in my own individual opinion, for its numerical extent. There is a class of persons who indulge the opinion that the Bishop of New York is an injured, persecuted, pious man, and should forthwith be restored to the performance of all his Episcopal offices and duties, without any qualification whatever. There is a class of persons—numerous and highly respectable—respected for all the attributes I have ascribed to the first class, who think differently on each one of these propositions. There is a third class, who, whether doubting upon either of these questions, or reposing upon the belief that the bishop has been indiscreet to the extent supposed by the tribunal under whose judgment he now lies, and if he has been the subject of the discipline of the church, so far as to compromise all useful purposes, his restoration in the unlimited manner proposed by the first class, would be disastrous to the interests of the church. In other words, a class who believe that if these evidences prove that he has been injured by the imputation, his usefulness as a diocesan is at an end—that it would be unwise on the part of the church, if such an object could be obtained—again to introduce him to the full exercise of his office. Perhaps a fourth class might be named; but the division would answer all the purposes of the remarks he desired to make. It is believed that there can be found no diocese, without special effort for the purpose, in which all these classes of persons may not be found. The class number one, prevails in all dioceses, to an extent which nobody can doubt. The class number two prevails in others very far, beyond doubt. The third class of those who, entertaining the question of entire innocence or entire guilt, yet think the bishop's usefulness at an end, that the peace of the church would be perpetually disturbed if he should be allowed to enter his office—is the largest class of all, is the opinion of many. Now sir, these classes were represented in the committee. It was known that each of these classes was represented in the joint committee. It was, of course, utterly impossible that on any of those questions, there could have been a report which would have been sanctioned unanimously. It is believed, with great respect, that each of these classes is represented in each house of this general convention. In that view, if the committee could have unanimously recommended a proposition, it would, perhaps, have been questioned how far it would have been wise to submit it to a body whose views were known beforehand so widely to differ. It is not my purpose, Mr. President, said the speaker—I desire to be so understood—to intimate my own personal views in regard to the opinions entertained by these classes of persons. Much less is it my purpose to intimate any opinions of my own as to the wisdom or prudence, or probable result, of any measure which may be introduced into this body expressive of that opinion. I now confine myself as the agent of the joint committee to the expression of their motives and actions, and I now proceed to endeavor to explain the result of their actions. I have said thus much with a view to gratify, perhaps, in some respects, the judgments of many members upon the floor, who would doubtless think that with so much labor—so much thought—so much discussion—the report falls very far short of such a measure as they could have anticipated. We are perfectly aware of it. We have deeply felt it. We all have the expectation that when this report comes into the house there will be very general reference to the limited extent to which the committee have agreed to report. I hope our brethren will excuse us for the character of the report, and what may be thought its limited character, when they have reflected upon the condition of the committee.—The character and feelings which prevailed there; which were known to prevail there—the circumscribed sphere of action to which they were limited—these things being known and considered, such as the report is, the committee felt themselves bound to offer it.

But to take up another idea of the report, we hope, said he, that however inefficient at first view these petitions may appear to individual members of this body, a careful comparison with existing canonical regulations on the subject, will induce them to believe that they are likely to be accompanied with very serious and important results. The various classes of individuals to whom I have referred, we believe a e all operated upon by one prevailing sentiment. Certainly all the members of the joint committee, felt the influence of that sentiment—a sentiment which led them in a spirit of Christian kindness and Christian feeling; a spirit of devotion to the Church and its interests; a desire to see peace and concord re-established in our communion, led them to abandon—as far as possible—to abandon their opinions upon all questions which did not affect the principle by which their opinions were regulated. I am the last man, said the honorable gentleman, to stand here and appeal to any man to be a traitor to his opinions. It is not to be expected, whatever be the result, however disastrons to the peace of the Church—it cannot be expected. If men believe that any one doctrinal principle is involved in the measure in which they are called to act, of course they cannot desert it. But I do hope that opinions will not be formed in any condition of excited feeling, in a temper which leads us to invoke principle, because we can find no other ground upon which to continue in the expression and practice or a course of opinion or conduct which we do not find sanctioned by every motive of expediency. I mean to express this idea, that from the very infirmities of our nature, we often find ourselves in such a state of excited feelings, that we mistake principles and conscience, because we feel predisposed to retain that opinion and those motives which are strongest which soon impel us thus to retain it. Perfectly known, too familiar a principle is it almost to be expressed—that passion blinds our judgment. All we ask is , that in the spirit of calmness, laying aside all excited feelings, with reference alone to the great interests of the Church, these questions may be received; and gentlemen will be anxious as is desirable—anxious to examine deeply the extent to which those principles which cannot be abandoned, will lead them and stop short of that point as to any questions of expediency, and come together with the purpose to lay themselves upon the common altar, so that in the spirit of compromise there may be formed some principle to guide us. It has been said, I am aware, with regard to the first canon, that there have been differences of opinion. The canon itself proposes that the House of Bishops shall be considered authorised to remit a sentence or modify a sentence. The other provisions are provisions of detail. This is the substance of the canon. There is a class of theologians who have supposed that this provision was unnecessary, at least some of whom I know have at first view of the subject approved it, was not only inexpedient but in violation of a principle—that principle being that the House of Bishops have power inherently. They have felt some reluctance to say they will vest power in the House of Bishops. I cannot do so—I cannot do so, because it violates a principle. The committee think that a very satisfactory answer may be given to them. Any individual who believes that by the primitive usages of the Church, and by the very character and nature of the office of a bishop, this, however necessarily and inherently belongs to them, can, on principle, find no objection to the enactment of a provision which leaves the House of Bishops in possession of this power. If they have the power, we do not deem it a violation of principle to say they have it. Those who believe that the House of Bishops inherently have no such power—and we know that there are persons of this description—certainly cannot object, on principle, to the authority now proposed to be given to the House of Bishops. I hold this to be an exemplification precisely of the principle I just now mentioned. If the individual who holds that the House of Bishops have power inherently, would be gratified with an exposition of my own opinion, I would not only express the proposition, but I would do it in the form in which it is stated. That form would be that the bishops have this power, because they have had it from all time. But what has been the practical result of such a provision? Precisely that accomplished by this enactment. It accomplishes nothing. More, the principle which, when indulged, leaves the particular subject to which it applies itself, in precisely the shape in which it finds it, cannot be said to be violated. We hold, therefore, that all classes of persons, without reference to the theological opinions they may entertain, may all unite in one common opinion with regard to these propositions. I have only, in conclusion upon the subject, to say, that all classes of persons in the committee have united in the opinion that there can be found nowhere in the Church, or out of the Church, individuals more deeply impressed with a conviction of the doctrine of the primitive power of the bishop—the inherent power of the bishop to sit in judgment in such a case as this—there can be nowhere found individuals more deeply impressed with the propriety of these opinions, than are some of the individuals who have agreed to recommend the adoption of canon first. We include in this idea of a supervision of the sentence as necessarily involved a character as an appellate court to a certain extent—not in the name of an appellate court—not in the form of an appellate court, but so far forth as the individual sentenced may be concerned, a court of appeals to all practical purposes. He has power at any time to appear before the House of Bishops, there to express to them the reasons why he claims a remission or a modification of the sentence—to prove the facts upon which he grounds it, and at all times, it is in their power to consider and act upon the application; and, so far as the House of Bishops are concerned, less than in a court of appeals strictly pursuing the character of a judicial tribunal. So much for canon number one.

The language of canon number two is so explicit that it is supposed that its character cannot be subject to misconception—"When hereafter the penalty of suspension is inflicted upon a bishop in this Church, the sentence shall specify the time when such sentence shall cease." It is to avoid, without imputing any thing—to avoid what we all know has been the occasion of very great difficulty, division and excitement, and one of the operative causes of our present condition. It is entirely prospective, and deemed entirely unexceptionable. The measures of relief to the diocese of New York, which the committee have been capable of recommending unanimously, is to be found in the third of the proposed canons. This canon is a modification of canon third, of 1838, which gentlemen will find upon the journal of the last General Convention, page 297. The first section of canon 3d of 1838, was passed for the purpose of enabling the standing committee on the convention of a neighboring diocese to invite a neighboring bishop to perform episcopal duties in a particular diocese. The modification now proposed is simply and entirely such as to enable the standing committee or the diocesan convention of a diocese of which the bishop is incapable, by reason of a judicial sentence, or from any other cause, to make provision for the performance of the duties of a bishop during such disability, which provision was made by the convention from the apparent obvious fact that cases might occur in which the necessity would exist, particularly if the melanoholy case should occur in the Church of one of its bishops becoming mentally incompetent by a derangement of mind—a state not contemplated by the canon as at present. It is well known to the members of the Church—and I assume it, as a matter of course, known to every individual of this body—that questions have been stirred with regard to the extent of the powers of the standing committee of the diocese of New York. It is known that some of the right reverend fathers of the Church have not recognised any authority in the standing committee to act. It is also known that other fathers of the Church have recognised such right, and have acted in virtue of that recognition. We appeal, then, to the feeling which has been invoked by the first canon, and invoke all persons to consecrate their opinions to the common good of the Church. Those who agree with the reverend fathers first named, regard the standing committee as having the right, as well as those who differ from them in opinion, and regard this as the first time vesting the standing committee with autharity may agree to the adoption of this canon, without which the Church is limited and subject at all times to that difficulty in action which every member of this convention would desire to see removed. The canon, therefore, provides that these canons shall hereafter still operate not only in a vacant diocese, but in dioceses the bishop of which is disabled by virtue of judicial sentence, or any other cause. We have conformed the language of the canons as far as possible to that of the existing canons, with the sole purpose of keeping out of view any debateable ground which could possibly be avoided. The canons, therefore have been altered in no extent, which was not absolutely necessary to the objects the committee had in view. These are the remedies which the committee, and the only remedies which the committee, acting with united voice, have been able to recommend. We think them entitled, before they are condemned as entirely inefficient to the deep consideration of this body. We invoke that consideration. We have only to say that we deprecate the expression of any opinion on the subject, and to ask you in conclusion, that the report which the committee have presented be printed for the use of the house. It is hoped that gentlemen will consider the difficulties to which we have adverted, that they will seriously consider the consequences that may be the result of their action. If, after this consideration, it shall be the pleasure of this convention to repose on the basis which this committee as a committee have recommended, undisturbed by any further legislation, it may be desirable to know on the part of many members what would be the practical condition of the bishop of the diocese of New York. These measures do not strike every mind with all their force, and it may, therefore, be proper to state, that the practical consequences would be this the bishop of the diocese of New York would remain a suspended bishop, until the House of Bishops, at the application of the bishop or of some of his friends, or moved by some consideration, think proper to remit his sentence, or in some form to modify it. They have power to modify it in any form, of course—not increasing the extent of the penalty now inflicted. The diocese would be in the condition in which the third canon places it, having the acknowledged authority on the part of the standing committee of the diocesan convention, to seek the aid of any bishop in the Union, for any period of time which they might choose to designate. I have omitted to state one fact in connection with the third canon—that canon third of 1838 did, for some reason forbid that where a bishop had an assistant, and a vacant diocese called for the episcopal offices of the senior bishop, they necessarily must have the episcopal offices of the assistant bishop. The truth of the fact is, that it was thought that the whole theory of these existing canons was, that we were to have a bishop, where the senior bishop was incompetent to perform the duties of his own diocese; and we could not recognize the case of a bishop called out of his own diocese to supervise another diocese. It seemed, therefore, desirable, that a much larger latitude should be giveu.

It is suggested to me, sir, that reference has not been made to another difficulty which was experienced on the subject in the committee room, and which gave character to the form in which the proposed relief was proposed, upon which diversity of opinions exist throughout the whole Union. The committee were divided as to the extent of the vacancy in the diocese, in the face of which there was no express limitation. It was a fruitful source of discussion, and a very anxious subject for thought in the committee. Many were glad to perceive that it was founded upon the opinion that indefinite suspension was all right. The opinion was that there was no indefinite suspension in the case. The fact that the House of Bishops had the power to arrest the sentence or remit it at any time, made it, in their estimation, equivalent to a sentence—which on its face should be expressed in the form, "suspended till the House of Bishops shall think proper to remit the sentence." Without meaning to say that this would be the united opinion, I have no such authority, but believe the reverse to be the fact; there was after much thought on the subject, a willingness on the part of all those who entertain that opinion, to unite in the enactment now proposed in its present form on this principle. Whatever may be the inherent power of a bishop or a collective body of bishops, is a question with which this convention is not called to deal. We have a church organization—a government. No government can exist without prescribing the form as well as the subject of their action. Our canons, from the first commencement of the organization of our church, have undertaken to assign duties, to regulate the manner of performing those duties to the bishop of the church. A canon provides the mode of introducing a bishop into a diocese to perform Episcopal duties. By the adoption of the enactment thus prescribing the form now shown, it is understood that without you have thus prescribed a form, the bishop would have no Episcopal authority, except within certain geographical limits. A man may believe that a bishop is a full bishop, wherever he may find him. He may be vested with all the attribute of a full bishop, entirely competent to perform any Episcopal office, which by his sacred office he has power to perform, and yet they may still conform to the universal practice of this church, in the prescribed form, by which the regulation of his proceedings shall be established, as well of this body as of the Protestant Episcopal Church of the United States of America, subject to the legislation of the General Convention, composed of the House of Bishops and the House of Clerical and Lay Deputies. Their view presented itself as one calculated to enable all those who entertain the opinion that the diocese was vacant, to adopt the language contained in it, and at the same time to enable all those who entertain the opinion that the diocese is not vacant, have still a diocesan—a diocesan whose jurisdiction is not voided, but in suspense—also to agree. I have been asked if I meant to imply that they should sit to review the sentences of the Diocesan judicial tribunals. Not at all. They can only review their own sentences on those of a portion of their body; and as the House of Bishops was becoming, in the general opinion, too large numerically to sit together in such cases, there will probably be some provision made by which a portion of them will be selected as a judicature, instead of the whole body.

A member here called for the reading of the report, when it was again read by the Secretary.

Judge Chambers continued—I have now performed what I considered my duty, and I ask that this report and the canons attached to it, be printed for the use of the house, and that all further action on it be suspended until the printed copies are really furnished, and opportunity furnished the members of this house of informing themselves of the contents of the report, and the canons appended. I will only add, that I desire no misconception in regard to the House of Bishops being a court of appeal. I have now performed all the duty I owed to the house as a member of the committee. I will, I hope, be excused from making any remarks *ex mero motu*. The committee are aware that every member of this body reserves the power to introduce not only this but any proposition which may in his opinion be expedient to act upon. I have had some acquaintance with the proceedings of this body, and therefore think it proper to express my own individual opinion. I am free to say that I look upon the action of the committee as accomplishing the largest measure of good for the church, as in the present position of opinions on the subject it is practicable to accomplish, without meaning at all to interfere with the conduct of any individual whose superior enlightenment and judgment, or whose deeper reflection on this subject, may lead him to differ from the committee. I mean to express my own opinion, that if it were possible that gentlemen would come to the conclusion to which I have arrived, in the present divided state of opinion—I will not say between this body and the House of Bishops, but between members of this body and among the members of the House of Bishops—it is an impossible expectation that any measures which does violence to the principles of the different classes of persons called to act on the subject, could be passed; if they would reflect on the probable agitation and excitement which the discussion of the question, not only effecting principles dear to individuals, but affecting personal considerations which must of necessity affect their sensibility—if they would reflect on these facts, and then enquire what would be the result of those agitations in the church, in extending or removing the discontent which has harrassed a portion of the church, I cannot but flatter myself that they would, after deep consideration with the means before them of forming an opinion as to the results of such a step; I cannot but flatter myself they would see the expediency of not introducing in this body any proposition which would involve a change of the opinions to which they stand pledged by long consideration, deep reflection, pride of opinion, or in some cases from private considerations. In short, I hope that every member of this house will feel himself bound to discountenance the introduction of any proposition, unless first it is held by him to be essentially necessary to the preservation of some principle which he cannot let pass without being settled, and that there is a probability that the result will be accompanied with good. I move, Mr. President, to lay this report on the table for the present, and that in the mean time it and the canons attached to it, be printed for the use of the members.

Mr. Memminger proposed an amendment to the motion, that it be made the special order of the day for Monday next.

Judge Chambers proposed the day after to-morrow.

Mr. Memmenger—That will be Sunday.

Rev. Dr. Mead said the members could have printed copies of the report to-morrow morning.

Judge Chambers—very well, then I propose to-morrow morning.

Mr. Williams said that before the vote was taken he wished to submit to the house some propositions, in order that the same may be printed at the same time as the report and proposed canons of the committee; and so that the opinion of this house may not be forestalled by the report just read; and in doing so, he did it with diffidence. I am (said he) a new delegate, not very familiar with canon law, and can only bring to my assistance the little knowledge I have; and in the remarks which I am about to make, I desire to be understood that I mean not to pass an opinion of the validity or invalidity of the sentence passed upon the bishop. In other words, with the sentence which we, as legislators, have nothing to do. But there are some principles laid down in these proposed canons, to which I cannot assent. I object to them especially because the question referred to the committee was that of a bishop indefinitely suspended, but the committee have gone into the case of priests and deacons, which was not referred to them. That I will not refer to now, but I wish to enquire whether in the case of a bishop in connection with his diocese, but who is prevented from performing his duties, it is allowable for that diocese to call on a bishop who can perform them. I do not mean to assert the principle that by a sentence of indefinite suspension the diocese becomes *ipso facto* vacant, but a principle of justice, that whenever a party has put it out of his power—has separated himself from the diocese over which he had jurisdiction—whether that diocese can choose a Bishop to perform the functions which the other should have done.

Here Mr. W. was called to order, but he continued: I must be permitted to go on a little farther. I was about to remark, that I do not want to go into the question of inherent powers, but I wish to say this—there is no inherent power in the jurisdiction over which a bishop exercises his functions. The territory or district over which he is to exercise powers must be defined. It must be so. All I mean to say is, that whether the House of Bishops has the power without this house to alter a sentence. Over what jurisdiction the suspended bishop shall act, is what I want settled. It is held that the House of Bishops has an inherent power of altering sentences; that the bishops sit here under a canon of the church, which states how they shall be convened, how they shall be tried, and how they shall be suspended, and when the court adjourned its powers were to end. That a judicial tribunal, as such, has not the power to revise its own sentence, and if it is to possess it, it must come from the same source which gave them the power to try. With this view, I wish to propose two canons combining those principles. Again, I have heard once to-day that the House of Bishops can send a bishop back to exercise jurisdiction over a diocese against the wish of the diocese.

The President then enquired of the gentleman the object of his proposed Canons.

Mr Williams replied that he proposed them as substitutes for those recommended by the committee, and he would state the object of them was, that when a Bishop was suspended for an unlimited time, it shall be lawful for the diocese over which he exercised jurisdiction, to choose another Bishop, who should have the same power to act as if the suspended Bishop had resigned his jurisdiction.

### CANONS.

*"Canon prescribing the manner in which a Bishop suspended for an unlimited time may be restored.*

"A Bishop of this Church who has been suspended for an unlimited time, may be restored by the House of Bishops, a majority consenting thereto; but before he shall have authority to exercise jurisdiction in any Diocese over which he had jurisdiction before he was suspended, he shall produce to the House of Bishops a certificate, signed by a constitutional majority of the Clerical and Lay delegates, composing the Convention of the Diocese, to the following effect:—

"We, whose names are underwritten, request the House of Bishops to restore to the exercise of the duties of Bishop of this Diocese, A. B., who has been suspended for an unlimited time, and we do testify in the presence of Almighty God, that said A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness in life, and that we do not know, nor believe, that any impediment exists which should prevent his said restoration, and that we do in our conscience believe him to be of such soundness in the faith, and of such virtuous and pure manners, and godly conversation, that he is apt and meet to exercise the office of a Bishop, to the honor of God, and the edifying of his Church, and to be a wholesome example for the flock of Christ." But if the Convention of said diocese, during the said suspension, shall have chosen a Bishop who has been consecrated, and hath jurisdiction over the said diocese, then the restored Bishop shall not have jurisdiction over it.

*"Canon as to the effect of the unlimited suspension of a Bishop.*

"Whereas doubts exist as to the effect of a sentence suspending a Bishop for an unlimited time, for remedy thereof, be it enacted, that when any Bishop of this Church having jurisdiction over a diocese, hath been, or shall be, suspended for an unlimited time, it shall be lawful for the Convention of the diocese, over which he had jurisdiction, to choose a Bishop in the same name, and to have the same jurisdiction, as if the suspended Bishop had resigned his jurisdiction."

The requisition of the testimonial here required, is founded on the simple principle that conviction of crime shall not be of itself a recommendation for office, so as to dispense with the recommendations of the Diocese. As to its form he had followed the testimonial now required.—He did not mean to commit himself to the particular Canon, or form, nor to all the principles involved in the propositions he had offered; but he thought it right, knowing that a large portion of the House held that the Diocese had the right to elect another Bishop, it seemed proper, that a proposition embodying that principle should be laid before the House. He presumed there could be nothing improper in his asking that it might be printed with the other.

This proposed Canon, Mr. Williams remarked, goes on the principle, that a suspension is not a recommendation of good character, but it requires a suspended Bishop to present such testimony for his restoration, as he had to present at his ordination. I would mention now, he said, that I do not mean to commit myself to this particular Canon, or the form in which it is drawn up, or the principles set forth in it; but I know that a large proportion of this House, who think in the case of their Bishop being suspended, that they have a right to elect another Bishop, I thought that something of the kind must be laid before the House, so that the attention of the House might be called to that question, as well as to the other, and I therefore, move to have it printed with the other.

Judge Chambers. The gentleman from Virginia mistakes the object of my remarks. I did not intend to exclude anything. The only proposition which he speaks of, has been before the Committee, and was debated at length. The question before the House was simply this: shall we make the report of the Committee the order of the day for Monday next? But let us take a vote on it.

Mr. Williams. If I did not refer to it now, I could not do so after the vote was taken, because there would be no subject before the House.

Mr. Chambers. Permit me to say that you are not now in order in offering it.

Mr. Williams. I care not what form is adopted—I simply want the proposition laid before the House.

The President inquired in what manner would the gentleman offer his resolutions.

Mr. Williams said he offered it as a substitute.

Judge Chambers—Don't offer it as a substitute.

Mr. Williams—Well, all I want is, that the principles embraced in the resolutions may be laid before the House.

Mr. McGuire, said Judge Chambers made one remark which might convey an impression different from that which he intended to convey. He said the main principle conveyed in the proposition of Mr. Williams was discussed in the committee-room and then abandoned. Such was not the case.

Judge Chambers—I only meant to say that it was discussed and withdrawn by the gentleman who proposed it, as being impracticable.

Mr. McGuire—The principle was entertained by others as well, and no one entertaining it abandoned it.

Rev. Dr. Van Ingen remarked, that, as one of the Committee, he could say, that the report alleges that he did abandon the principle.

A member inquired if it was in order to discuss what transpired in the committee-room.

Dr. Van Ingen—No. But I wish to remove a wrong impression, if it has been formed.

Mr. McFarland thought it wrong to discuss matters which took place in the committee-room, and hoped the Chair would stop all further discussion.

The President said the remarks were explanatory, and the gentlemen wished to set themselves right in the matter.

Dr. Van Ingen begged to remind the gentleman from Virginia, that he did not transcend the rules of the House in explaining away an impression which might have been formed by the language of the report.

Dr. Brook erose to a question of order. The House has indulged the member from Maryland in making a full statement of the transactions in the committee-room. We have listened to him with great patience, and to all his reasons, and I may say, to his paternal advice, and I think it is due to the committee when any statements are made which are calculated to place them in a false position, that the House is bound in courtesy to listen to an explanation. I hope the gentleman from Virginia will, therefore, be heard as fully as the gentleman from Maryland was, in regard to the transactions in the committe-room, and the principles on which the report was made.

The President said, he was of opinion gentlemen did have an opportunity of explaining all they wished to lay before the House.

Mr. McGuire said, he had another remark to make, but he did not wish to press it now. He only wanted to say, that the members of the Committee there reserved their rights, and that they did what appeared to them best to forward the end attained, and as far as the unanimous opinion of the Committee was concerned, we all thought that the plan recommended by the gentleman from Virginia was the best.

Mr. Kelley would say that the consecration of the Assistant Bishop of Illinois was appointed to take place on Monday by the special order of the House, and the House cannot well set this down for the same day.

Dr. Hawks—It makes no difference, for the House can take up any order it pleases.

The resolution offered by Judge Chambers, that the report of the Committee be printed immediately, and that it be made the special order of the day for Monday next, was then submitted and carried.

Mr. Williams then offered his resolution as an independent one from that just acted upon. The question was taken, and that, too, was ordered to be printed.

The greater part of the past week has been occupied with protracted debates on the subject of the Assistant Bishop of Illinois, which, on Tuesday, was happily brought to a conclusion, by a refusal of the House of Clerical and Lay Deputies to sign the Testimonials of the Rev. Mr. Britton. On the day preceding, a motion was made, at the request of the Bishop Elect, by one of his personal friends, for the House to allow the subject to lie over, or be returned to the Diocese of Illinois; but, despite the wishes of the Reverend gentleman, the question was forced to a vote, which resulted thus: Clergy, 26 Dioceses—Ayes 9, Noes 12, Divided 5; Laity, 24 Dioceses—Ayes 11, Noes 11, Divided 2. When, on the following day, the motion was renewed for proceeding to sign the Testimonials, which stood as follows: Clergy, 28 Dioceses—Ayes 11, Noes 16, Divided 1; Laity, 23 Dioceses—Ayes 7, Noes 10, Divided 6. Thus not until Wednesday at noon, did the House actually approach, in good earnest, the all-absorbing question of the present anomalous condition of our own Diocese; when a resolution was brought forward which is, and must continue to be, for some days at least, a fruitful subject of debate, and will preclude, until our next issue, our entering upon any portion of this discussion.

The Hon. Mr. Rives has come out, it would seem, as the leader of the opposition, and the Hon. Mr. Ingersoll as the advocate of the claims of the Diocese of New York, and a consideration of her legitimate rights and interests in the matter referred to.

# THE CHURCHMAN.

NEW-YORK, SATURDAY, OCT. 23, 1847.

☞ Until further notice all letters or communications upon business with this paper, are to be addressed as follows:

"To the General Agent of The Churchman, Churchman's office, No. 12 John street."

For the Churchman.

## CLARK MISSION, MISSOURI.

It may not be known to Churchmen generally, in the East that Bishop Hawks is endeavoring to obtain funds for the immediate establishment of a Mission in the diocese of Missouri, to be conducted on the plan which has proved so successful at Nashotah, in Wisconsin.—The attention of our readers is respectfully solicited to this subject, in the hope that they will contribute "as God hath blessed them," to this means of "lengthening the cords," and "strengthening the stakes," of the Church in the West.

Mr. George R. Clark, a son of the late Governor Clark, of Missouri, has donated to the Church 353 acres of land for the purposes of the Mission, to be called, in honor of his father, the Clark Mission. The property is not well located for their purposes, but may be sold, and the proceeds applied to them. The citizens of Palmyra, a quiet and pleasant town, situated in a populous county, and well adapted to the Mission, have purchased, and will convey to the Bishop, 60 acres of land, with a suitable building already erected thereon, within, or near, the town. Here it is designed to locate the Mission, open a school, and erect a chapel, which shall also be the parish church. Thus will this institution not only be a home for ministers and candidates for holy orders, and from which shall go forth the Missionary of the Cross to preach, to teach, and to baptize, but also supply a parish, destitute of the ministrations of the sanctuary, and the means of sustaining them with a Church, a minister, and a school of Christian discipline and instruction. It is unnecessary to dwell further on the important benefits to be secured by such an institution, or the great wants of the Church where it is to be located, the difficulty of obtaining ministers, and the means of supporting them. It has been practically proved by our brethren at Nashotah, that such a Mission is the best means of supplying these wants, and removing these difficulties. It is hoped that the liberal response which has already been made where the Bishop has presented the claim of his diocese, is an assurance that all who hear of these claims will be ready to give of their means and their prayers to aid this good work. Contributions in money, books, or anything else suitable to the Mission, may be sent to the receiving agent, Mr. John H. Swift, 158 Water Street, New York.

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We make room for a few items of news condensed from our English papers received by the Cambria.

The Presbytery of the diocese of Brechin, Scotland, have elected as successor to the late Bishop Moir, the Rev. Alexander Penrose Forbes, M. A., incumbent of St. Saviour's, Leeds, second son of the Hon. Lord Medwyn, one of the judges of the Court of Sessions.

The letter which we gave two weeks since from the English Churchman pronouncing the intended consecration of Mr. Ewing to the new see of Argyle and the Isles uncanonical, has drawn out several replies, and created much excitement. The argument *for* the consecrations, that as the Episcopal College last year being equally divided on the election, did not then confirm it, it is to be looked on merely as a delay, and the question a proper one to be decided upon a year or any other time later. In other words, the election of Mr. Ewing was a matter of unfinished business before the Bishops in 1847, non-acceptance under the circumstances not being equivalent to rejection. Nor does the Canon allow the Princes to declare an election unsatisfactory, but says that the Bishops shall do so. The argument *con* is contained in the letter to which we have alluded. P. H. re-asserts the same view of the case, as do also other writers.

The number of ordinances by nine Bishops on the 19th of September, is Deacons 52, Priests 67.

A form of Thanksgiving for the late abundant harvest, has been ordered by the Privy Council.

The Vice-Chancellor of Cambridge University, Dr. Philpot, is about to resign his office. The Master of Sidney Sussex College, Dr. Phelps, will probably succeed him.

We see nothing new from Rome, save a rumor that the Pope had proposed as a compromise, the occupation of Ferrara by Russian instead of Austrian forces, and that this would be acceptable at Vienna. Cardinal Lambruschini was at Rome at the last advices.

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An American Dictionary of the English Language, *by Noah Webster, LL. D. Revised and Enlarged, by Chauncey A. Goodrich, Professor in Yale College.* Harper & Brothers, 8vo. pp. 1290.

The advantages of this edition may be stated as follows. The stereotype plates from which it is printed are entirely new, and it is beautifully executed. Several thousand new words have been added, and it contains all that appear in the quarto edition. Walker's Key to the pronunciation of Greek, Latin, and Scripture proper names is appended, carefully revised, as is also a vocabulary giving the pronunciation of modern geographical names. It has been made a synonymous dictionary—a feature not appearing commonly in other works of the same class. Great care has been bestowed on the accuracy of its definitions, and the pronunciations have been laboriously re-modelled in conformity with the principles of the author and the latest authorities.

We have no hesitation in saying that to those who accept Dr. Webster's system, and they are thousands, nay hundreds of thousands, this volume will be invaluable. The care bestowed on its revision has been great, and its editor's name is a pledge for the ability of its supervision. It is well bound in sheep, and very clearly printed.

The Miscellaneous Works of Henry Mackenzie, Esq. *Comprising a Memoir of the Author, by Sir Walter Scott, The Man of Feeling, Papers from The Lounger. The Man of the World, Julia de Roubigne, and Papers from The Mirror.* Harper & Brothers, 12mo. pp. 512.

Mackenzie was a man of exquisite sensibilities and correct feeling, as well as a chaste and elegant writer. The present edition of his works is a desirable addition to English libraries. It has been published in three parts, of which we have received only the last two.

The Boy's Autumn Book—*descriptive of the season, scenery, rural life, and country amusements. By Thomas Miller, Author of "Beauties of the Country," &c.* Harper & Brothers. Square 18mo. pp. 128.

A beautiful volume,—a complete *vade-mecum* for those of our young friends who are so fortunate as to spend this delightful month in the country. Its illustrations, thirty-six in number, are themselves a rich treat.

The Playmate: *a pleasant companion for spare hours.* Nos. 1 and 2. Berford & Co., No. 2 Astor House.

A little monthly for little magazine-readers, and containing articles of the proper calibre, among which are some very good tales from the German. Its illustrations are numerous. Terms, one dollar a year in advance.

Wood's Quarterly Retrospect of American and Foreign Practical Medicine and Surgery. Richard & George S. Wood, No. 261 Pearl street. pp. 64.

Vol. 1, No. 1, of this new Medical Journal has been sent us. It contains condensed notices of cases and their treatment, and promises to be of value. Price, one dollar a year.

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For the Churchman.

## IS THE DIOCESE OF NEW YORK VACANT?

A friend has put into our hands a pamphlet with this title, and informed us that he got it at Messrs. Stanford and Swords', where they are *given away by hundreds.* Its advent was heralded in the public prints as fixed for Friday, the 1st of October, but they were wisely kept back till the present moment (Monday,) in order to operate with more effect on the General Convention. Professedly it is written by a member of the Diocese, but we should be sorry to think that a document so base and unprincipled was written by any one in this quarter. We fear indeed, that there is rancour and malignity enough in some breasts to render it not improbable that the pamphlet is an accurate transcript of their feelings and opinions; we have heard the same senseless declamations, the same bold assertions, the same unprincipled sophistry, the same audacious threats, which are contained in it, profusely uttered on the floor of our Convention. We have never heard, however, the same audacious abuse of the two Houses of the General Convention, nor the same profound contempt for high authority, and honored names, and we are disposed, therefore, to consider the talk about our Diocese as a mere *ruse*, and to attribute it to some other source—to some one who, irritated against this Diocese, on account of untoward circumstances, and burning with hatred, and filled with the desire of vengeance against him who is the head of the Diocese, has taken this opportunity of pouring forth the pent up feelings of his breast, and hopes to strike a deadly blow when and where it may be most effectual. We have the same hacknied cant about the "millions of Trinity Church," "the Standing Committee," "Eleemosynary Institution of the Diocese"—which have been repeated again and again in the Protestant Churchman, and with which ill success makes its columns resound after every Diocesan Convention; but then we have also such declarations as the following: "It was an untoward piece of *fatuity* in the House of Deputies, not to concur in passing it"—"The Bishop (Hopkins) has been scared by a phantom existing nowhere but in his own brain." "The absurdity lies with the Convention, and may be divided in about equal shares between the two Houses." Such phrases are so different from the *smooth, decorous, modest*, tone of the Low Church paper, that we think they cannot have proceeded from any member of its editorial *corps*, or of its advising committee, but come from some one who has for some inscrutable reason a singular grudge against the House of Clerical and Lay Deputies of the General Convention of 1844. The document's main argument is, that the sentence of indefinite suspension is valid, and being valid, causes the vacancy of the Diocese. We have plenty of women's reasons "It is so, because it is so"—and the following beautiful specimen of logic. He says that if the principle of his opponents be true, the following must be the law of the Church—"*Be it enacted*, That a Bishop once invested with Diocesan jurisdiction shall retain the same during his pleasure, under all circumstances, absolute degradation alone excepted. If at any time he shall be guilty of lascivious practices, so gross that his advocate shall plead his drunkenness in palliation of them—and for so long a period of years that it shall be thought malignant in his judges to look back so far—and shall have repeated them so often as to establish the habit, with such impunity as to beget daring, and with such boldness as to render them incredible—and if for these practices he shall be, by the highest tribunal of the Church, convicted, and suspended from the office of a Bishop in the Church of God, and all the functions of the sacred ministry—such suspension to continue for an indefinite term of years—he shall nevertheless be received and acknowledged as the rightful Bishop of the Diocese, and it shall be competent for him to hold the same as a sinecure during his pleasure.

And be it enacted, That the said Diocese, after manifesting towards the said Bishop a liberality amounting to profusion, and a forbearance approaching to crime; and after being for many years scandalized by the misconduct of its Bishop, which repeated warnings and admonitions had failed to abate—shall conceive itself to be punished by this sentence, and shall abase itself accordingly, and shall lie meekly under this infliction, during the pleasure of the said suspended Bishop, and if he so please, during his life; and shall suffer in the meantime a virtual interdict—the Episcopal functions being suspended, or supplied from time to time by uncanonical and unlawful means. And further, the said Diocese shall be bound "in fact and in law," during the continuance of the said interdict, to pay the said Bishop the stipulated salary as per contract, in the same manner as it would be obliged to do, if his services were duly rendered in his proper functions as Bishop. And finally, the said Diocese shall be divested of all power to help itself, but shall submissively wait, until it shall be the pleasure of the suspended Bishop to give it relief; or until the court of Bishops shall see fit to increase its punishment twofold, by restoring the said Bishop to the exercise of his Episcopal functions in the same."

We have quoted this to give a fair specimen of the logic, truthfulness, and law of the writer. To expose its fallacies, delineate its falsehood, or refute its ribaldry would be an insult to the readers of the Churchman. When a man has nothing better to say than "I affirm," and "I contend;" "the Diocese is vacant;" "it can choose a Bishop"—and the Diocese itself has affirmed the contrary all along, we may allow him to spend "*at his pleasure*," his health, his types, and his money. We have too good an opinion of the wisdom of the General Convention to suppose such trash can have any effect upon them, especially when a joint Committee of some of the most enlightened members of the Church have come to an opposite conclusion. If the decision of the "highest legislative assembly" of the Church be in conformity with the opinion of the Committee on *this* point, as we doubt not it will be, mortification and shame may make the author or the authors of this precious lucubration gnash their teeth, but we trust they will not gnaw their lips or bite their tongues; the consequences might be fatal.

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For the Churchman.

*Mr. Editor.*—In the report, of the Courier and Enquirer, of the General Convention, the Rev. Mr. Kelly, a firm friend of the Bishop of Illinois, is represented as saying, "The Bishop did say that he would rather give up his salary as Missionary Bishop, than not have an Assistant elected." I did not know that Bishop Chase was one of our Missionary Bishops. Will you, or any of your readers, inform the Church when, and by whom, he was appointed? If he is receiving anything from the Board of Missions, would it be right to continue it to an Assistant Bishop of Illinois? In the present very embarassed state of the treasury, will it be right to continue it at all, as it thus appears that it is not needed, except as a help to Illinois?

N. M.

## Notices.

*Church of St. George the Martyr.*—The Right Rev. Samuel A. McCoskry, D.D., Bishop of Michigan, will preach at No. 45 Howard street, on Sunday evening next, 24th inst.

Divine Service to commence at 7 1-2 o'clock.

New York, October 23, 1847.

☞ A Sermon on the subject of Christian Education will be preached in St. Paul's Chapel, on Sunday evening next, when a collection will be made in aid of the funds of the General Protestant Episcopal Sunday School Union, for the purpose of supplying destitute Sunday Schools with their Library and Instruction Books.

New York, October 23, 1847.

*The Church of our Redeemer*—Convention Hall, in Wooster street, near Bleecker. Divine service at this church, recently established, will be held at half-past 10, A. M., and half-past 7, P. M. Catechetical school at half-past 2, P. M.

Episcopalians generally are respectfully invited to attend, and to aid and assist this infant enterprise.

## Married,

October 20th, 1847, by the Rev. Moses Marcus, Rector of the Church of St. George the Martyr, Mr. Joseph Stephens, of Ashville, Chautauque co., N. Y., to Miss Marie Jaggi, of Krauchthal, near Berne, Switzerland.

## Acknowledgments.

*Domestic Missions.*—Since his acknowledgment of the 12th inst., the Treasurer has received the following contributions:

From St John's, York, Pa, 15; L, Zanesville, Ohio, half, 2 50; Christ ch, Danville, Pa, 13; offerings, St Paul's, Henderson, Ky, 10 50; Miss Mary B Hopkins, 2 50; St John's, Waterbury, Ct, 50; St Peter's, Drewsville, Mass, 1 55; Christ ch, Gardiner, Me, 34 60; St John's, Essex, Ct, 5; through J B Dow, Treasurer, Christ ch, Andover, Mass, 61; two members, St John's, Charlestown, 1 50; St Michael's, Marblehead, 5 15; St Matthew's, South Boston, 5; Christ ch, Springfield, 10; Grace ch, Lawrence, 7 50; S Thomas, Dover, N H, 30; St Stephen's, Pittsfield, 26; All Saints', Worcester, 11 70; St James's, Great Barrington, 5 69; St Michael's, Marblehead, 12 60—176 14; St Paul's, Woodbury, Ct, 2 02; St Paul's, Detroit, Mich, 31 95; Christ ch, 18 05; monthly coll, Christ ch, Hartford, 96 10; St Matthew's, Jefferson co, Ky, 13 15; contribution for Domestic Missions, through J F De Peyster, Esq, 264 32; S S of Christ ch, Brooklyn, L I, 30; W H D, by the hands of Bishop Potter, 50; Trinity ch, Connelsville, Pa, 5; St Peter's, Phoenixville, Pa, 7 55; St Mary's, Franklin, La, 9; St Mary's, Knowlton, N J, 1 32; Christ ch, Rye, 57. Total, $824 70.

THOMAS N. STANFORD, Treasurer,
New York, October 19, 1847. 139 Broadway.

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*Foreign Missions.*—Since his report of Sept. 28th, the Treasurer acknowledges the receipt of the following amounts:—

From Trinity ch, Geneva, W N Y, for China mission, 5, 1, 2, 6 25, and 00 5—14 30; do, for African mission, 2, 1 25, and 00 44—3 69—17 99; Zion ch, Rome, for China, 2 14; St Michael's ch, Geneseo, 4 62; Trinity ch, Fredonia, 5; Grace ch, Lockport, for Africa, 1 and 1; S S of St James's ch, Batavia, for Constantinople, 5—36 75; St Ann's ch, Lowell, Mass, 60; Christ ch, Westerly, R I, 25; Trinity ch, Lansingburgh, 19 33; Grace ch, Waterford, 11 34; St Peter's ch, Lewes, Del, 4 50; St James's ch, Stanton, Del, 1 25; Bethesda ch, Saratoga Springs, 5 37; Zion ch, Butternuts, N Y, 12 89; St James's ch, Hyde Park, N Y, for Constantinople, 10; St James's ch, Danbury, Ct, for Constantinople, 5; St George's ch, Fredericksburg, Va, 20; All Saints' parish, Paradise, Pa, 4; St John's ch, New London, Cross Roads, Pa, half, 2; Charleston Monthly Missionary Lecture, Aug and Sept, 5 90; Sheldon ch, for China, 5; do, Africa, 5; St Michael's ch, Charleston, S C, offerings, 12; Zion ch, Richland district, Africa, 8; St Stephen's ch, Charleston, education, Africa, 14 19—50 09; family mite box, 4; Christ ch, Tarrytown, N Y, 9 64; do, for Constantinople, 12—21 64; St Peter's ch, Salem, Mass, 20; do, Africa, 2—22; St Mark's ch, Malone, N Y, 1; L, Zanesville, Ohio, half, 2 50; offertory on the opening of the General Convention—ordered by the House of Bishops that it be equally divided between the Domestic and Foreign Committees of the Board of Missions, half, 33 39; collection at St Bartholomew's ch after sermon before the Board of Missions, half, 80 84. Total, 432 87.

From Christ ch, S S, Reading, Pa, for education Richard Umstead Morgan, Africa, 10; a lady of Winchester, Va, for education of Robt Williams, Africa, 20; children's contribution, do, for do, 1 85; a communicant of St Paul's ch, Augusta, Ga, for ed, Africa, 40; Trinity ch, Fairfield, Ct, half, 14; St Paul's ch, Baltimore, for Africa, 66 47; S S, Christ ch, Dayton, Ohio, Africa and China, 10; S S, Christ ch, Springfied, Mass, education of H W Lee, Africa, 10; Christ ch, Andover, general, 20; do, for Constantinople, 20; two members, St John's ch, Charlestown, Mass, 1 50; St Michael's ch, Marblehead, 4 15 and 2 17—6 32; St Matthew's ch, South Boston, 10; St James's ch, Great Barrington, 8 62; S S, Grace ch, New Bedford, support of an additional child at Cape Palmas, 20; Mrs Marett and Mrs Winsor, for education of a child, Africa, 20; F W Brune, jr, Esq, Baltimore, for Constantinople, 25; Missionary collection, Christ ch, Gardiner, Me, half, 34 60; "anonymous," Brownsville, Pa, Africa, 3; S S, Grace ch, Lyons, W N Y, education Montgomery Schuyler, Africa, 11 43. Total, 268 76—Totat amount, 3 weeks, $701 63.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

New-York, October 19, 1847.

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*New York Bible and Common Prayer Book Society.*—The Treasurer acknowledges the receipt of the following sums,

From St John's ch, East Poultney, Vt, Rev O Hopson, 3; St Paul's ch, Waddington, Rev J H Hanson, 2; J C F, donation, 1. Total amount, $6.

Donations and subscriptions thankfully received by

Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.

New York, October 19, 1847.

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*P. E. Society for Promoting Religion and Learning, &c.*—The subscriber respectfully acknowledges the following contributions received through the Treasurer of the Convention, in aid of the Education Fund of the Diocese, viz:

From Christ ch, Gilbertsville, Rev Henry Peck, 1; Church of the Ascension, Esopus, Rev J J Bowden, 3; St John's ch, Cohoes, Rev J B Gibson, 1 50; St Paul's ch, Oakhill, Rev L A Barrows, 1; Christ ch, Greenville, do, 1; St John's ch, Delhi, Rev George Waters, 3 95; St James's ch, Hyde Park, Rev Dr Sherwood, 15; Grace ch, Waterford, Rev J B Morss, 3 50; St Thomas's ch, Mamaroneck, Rev J M Ward, 6; Christ ch, Manhasset, Rev J P F Clark, 2 49; St Mary's ch in the Highlands, Rev R Shaw, 2; St Philip's ch, Phillipstown, do, 1; St George's ch, Hempstead, Rev O Harriman, jr, 5; St John's ch, Kingston, Rev George Sayes, 2; Christ ch, Balston Spa, Rev G J Geer, 6 25; Christ ch, Hudson, Rev I H Tuttle, 12; Trinity ch, Lansingburgh, Rev A T Twing, 5; St Andrew's ch, Staten Island, and Trinity chapel, Factoryville, Rev Dr Moore, 5 82; St Andrew's ch, New York, Rev R M Abercrombie, 2 05; St Paul's ch, Poughkeepsie, Rev A D Traver, 7 86; Trinity ch, Rensselaerville, Rev R Washbon, 3 08; Caroline ch, Setauket, Rev F M Noll, 2 83; St Paul's ch, Tompkinsville, Rev G Winslow, 7 50; Christ ch, Duanesburgh, Rev K Metcalf, 3; St Paul's ch, Charlton, Rev Edward Disvis, 4; St Mary's ch, West Charlton, Rev D H Smith, 1 08: Trinity ch, Windham, Rev T S Judd, 1; Church of the Cross, Ticonderoga, Rev H M Davis, 1; Trinity ch, Plattsburgh, Rev Thomas Mallaby, 2; St Mark's ch, Malone, Rev H S Atwater, 1 33; St Bartholomew's ch, New York, Rev L P W Balch, 12—Total from Treasurer of the Convention, $126 24.

Received since, the following contributions, viz:

Christ ch, Tarrytown, Rev Dr Creighton, 37 94; St Peter's ch, Westchester, Rev Wm Powell, 8 40. Total amount, $172 58.

James F. DePeyster, Treasurer,
New York, 13th Oct., 1847. 129 Front stereet.

ENGLISH THEOLOGICAL WORKS.
Offered at Reduced Prices.

Bishop Mant's Primitive Christianity, 8vo. 3 75, reduced to 2 50.

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The Book of the Fathers; containing the Lives of celebrated Fathers of the Christian Church, and the spirit of their writings, 1 vol. 8vo. 2 75, reduced to 1 75.

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Burton's Lectures on the Ecclesiastical History of the first three Centuries, 2 vols. in 1, reduced to 3 50.

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October 23—1t

EPISCOPAL BOOKSTORE.

The subscriber has for sale a large stock of Episcopal and other works, to which they respectfully invite the attention of the members of the Church generally. Among others they offer a variety of London Religious Works, at a lower rate than American Books of the same description. Of Bibles and Prayer Books, they have every variety—including some rich Paris binding, very neat and well printed Prayer Books at 25 cents each.

STANFORD & SWORDS,
October 23. 139 Broadway.

NEW BOOKS IN PREPARATION.

In Press, and will speedily be published—1. Steps to the Altar; a Manual of Devotions for the Blessed Eucharist. Compiled by a Parish Priest.

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Specimens of Jewish Commentaries, with Biographical Notices, and Notes. By the Rev. Samuel H. Turner. D. D., Professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, New York. 12mo.

STANFORD & SWORDS,
October 23. 139 Broadway.

### For the Churchman.

*Dear Mr. Editor,*—Enclosed is a manuscript Sermon which was preached at St. Michael's Church, Cornhill, London, August 30th, A. D., 1730, (117 years ago) by the Rev. Samuel Seabury, father to the Bishop. I lately found it among some musty papers in the garret at the homestead of his daughter, the late Mrs. Dr. Benjamin Treadwell, of North Hempstead, Long Island. You will observe that the hand writing is quite neat and legible, though the paper is somewhat unsound and tinged with yellow, the natural effect of extreme old age. It was, of course, not intended for publication when written, being the fortunate survivor of hundreds, and perhaps thousands, of similar ones, which were written and preached by its author during a long, laborious, and useful life in the ministry of the Church, and which have long since crumbled to dust or been destroyed by rats and other vermin. Believing, however, that its perusal, abounding as it does with sound doctrine, and wholesome advice plainly expressed, will be as gratifying and profitable to your readers, as it has been to me, I hope you will not esteem it unworthy of publication in your highly valuable paper.

I am, very truly, your friend, T. T.

New York, August 30th, 1847.

"Blessed Lord who hast committed to us the lively oracles of truth, we beseech Thee to cast Thy bright beams of light upon our minds, that we being enlightened by the doctrines of Thy holy word may embrace and ever hold fast the blessed hope of eternal life which Thou hast given us in our Lord Jesus Christ, who, in compassion to our infirmities, hath taught us to pray, 'Our Father,' &c."

1 Thess. 5th Chapter, 17th Verse—"Pray without ceasing."

The holy apostle in the preceding verse desires us to rejoice evermore, and, being, sensible with what uncertainties and alloys our joys and pleasures are attended, exhorts us in this subsequent verse to pray without ceasing; thereby directing us to an infallible method of obtaining and continuing those joys, which, if rightly considered, would influence every rational creature to pray to HIM for, who alone is able to give them pure and unmixed. My text is a precept obliging to continual practice and observation, and, therefore, we may conclude, of very considerable importance in Christian life. Not of the nature of many other precepts, the condition of which can be applied to us and obedience required of us only in some circumstances of life, such as the duties of man and wife, parents and children, master and servant, this is universal. No age or sect, place or circumstance may excuse our neglect of the continual observation of this precept to pray without ceasing; for the right undertaking of which we are to consider two things, 1st, the act of prayer, and 2d, the extent of this act in regard to time, without ceasing.

First, then, prayer is an act of the soul, whereby we offer to Almighty God the desires and requests of the mind, with humble confession and a thankful remembrance of His mercies; an act, I say, of the soul, for true prayer is ascribed to the spirit and not to the tongue. It is certain that God, who is the great creator of both soul and body, doth as a most reasonable service require the joint worship of them both, but the life and soul of prayer consists in our praying with the spirit and with the understanding, as the apostle instructs. Prayer, as one says, is an ascending or climbing up of the spirit unto God, or an elevation of the soul by heavenly affection. Others call it a familiar speech of the soul with God in which we either beg of Him to bestow such things as are needful or avert such as be hurtful to us. Dionysius calls prayer a golden chain, hanging down from heaven to earth, by which, he that will ascend seems indeed to draw it down to him, but in reality is raised by it into heaven and his soul carried into the presence of God, and there unfolds and lays open its desires and requests before him. Upon the whole, it is an act of the soul, that immortal, intelligent substance, whereby we commune with the Eternal Majesty of heaven. This in brief of the act. Second, I proceed to the consideration of the extent of this act with regard to time "without ceasing." This may seem a very hard precept, if not almost impossible to perform, for how can we pray continually when there are so many other duties in this life that require our attendance, the neglect of which would render us guilty in a great degree? Indeed, had we been placed here in a state of indolence with respect to the affairs of human life, which now encumber us and demand our constant attendance, we might the better, and with the less interruption attend to this divine exercise, but how is it agreeable to the curse of our first parents, who, with all their posterity, were to supply the necessities of this natural life with continual labor and toil; and this duty, whatever it may cost us, we lie under the strongest natural obligations to perform, for he that provides not for his family is justly esteemed contemptible and base; and if we do not grant nature the use of what is necessary, which will require a great part of time to procure and improve, we shall be guilty of suicides. In short, how is it possible to attend to the continual observation of this precept in such hurries of worldly business, such a multitude of tempting diversions, and such a variety of occasional attendances, which continually *distract, disturb, and draw away the mind, from the evenness and calmness requisite in the observation of this divine exercise.* Besides, our nature is such that we cannot dwell long upon any thing without its becoming burdensome to us. Even the very objects productive of pleasing ideas by too long a continuance produce the contrary; when others less capable, by admitting of a vicissitude, raise such ideas in the mind as are agreeable. So a flower may smell fragrant and odoriferous at the first, but by too intense an application our sense is palled and becomes incapable of receiving the proper relish of the too long lasting sweet. The duties themselves that are perfective of a virtuous and goodly life, such as prayer, reading the word, receiving the sacraments, require their intermissions, which if they wanted, their energy would be lost; for by a constant attendance on them, our devotion must lessen and our zeal grow languid. Upon the whole it is plain that to pray without ceasing, in the strictness of the expression, is a precept not in the power of human nature to perform; and do we think that God who knows our constitution and remembers that we are dust, obliges us to do what is not in our power? Surely not; and when we come to a true understanding of the precept, we shall find it to be otherwise. In order, therefore, to a true knowledge of what the apostle means by these words, and for the better performance of the duty required, we are to consider that there are two kinds of prayer, viz: the one mental, only conceived in the mind; the other vocal, uttered and expressed by words. Prayer doth not consist in an oral expression alone. There are mute prayers not depending on words. Moses spoke not a word and yet God said, wherefore criest thou unto me. Exod. 14: 15. Hannah did not utter a syllable, but only moved her lips, and yet she prayed unto the Lord and was heard. I. Sam. 1:13 God, who made the heart and tongue, understands the language of them both, and though we clothe not our prayers with words and syllables, yet the searcher of hearts is pleased with our offering. Since then the holy apostle says in my text, pray without ceasing, it cannot be understood of vocal and set prayers, either public in Church or private in chambers, but of a constant attendance upon the duty in all proper seasons and opportunities, and of the secret and inward ejaculations of the mind to God. Although it is impossible, in the midst of all the cares and duties that press us on every side, to attend upon this holy duty in a set solemn manner, yet, wherever we are, or whatever we are doing, we may lift up our minds and hearts to Almighty God, and make known to him the inward requests and desires of the mind; though we cannot always in the Church or chamber, yet may we in the secret closets of our hearts, where none is present but God alone and His spirit which teacheth us to pray and helpeth our infirmities. But if we understand of vocal and solemn prayers this precept to pray without ceasing, it doth not signify perpetuity without intermission, as was observed before, but a constant disposition and readiness of mind to pray as often as occasion and opportunity shall admit: which exposition of the words comes under a good rule of the schoolmen, viz: that God's commands and obligations require a perpetual execution of them. There is a time, says Solomon, for every purpose under the sun; a time to be born, and a time to die, a time to laugh and a time to weep. So there is a proper time for the exercise and duties of religion; a time to pray, and a time to hear the holy word, a time to read, to receive the holy sacraments and to do works of charity, which being many, cannot be performed at the same time but must be discharged in their several seasons. Therefore when the holy apostle bids us pray continually, his meaning is not that we should actually pray, but habitually, be always ready and prepared, upon every occasion, to render our prayers and supplications, with thanksgiving, to Almighty God the Father, in the name of our Lord and Savior Jesus Christ. Yet for order sake, and the surer performance of this duty, we should observe some certain times every day for prayer. Saint Augustine tells us that he always prays who sets apart some certain portion of time for the observance of this duty, which hath been the practice of the saints of God in all ages. It is said of Christ in the holy evangelist that he went oft times apart to pray, and as there was not an action of his life but was done for our learning or imitation, let us observe the four several places which Christ frequented to pray in, viz: the temple, the desert, the garden, and on the cross.

1st. The temple or house of God, where the faithful meet together to pray. Here we find our Lord's example leads us, and when we enter here, *where God is more immediately present,* we must, as the wise man directs, strictly watch over ourselves, that our behavior be worthy of the place, lest we offer the sacrifice of fools.

2d. In the desert, which is a solitary place, to show that we ought not only to pray publicly in the congregation but privately by ourselves, solitary and alone, even in our way and on our journey, passing as it were through the wilderness of this troublesome world.

3d. In the garden, a place of pleasure and delight, to teach us that in the midst of peace, prosperity and pleasure, in the midst of all the joys and glittering appearances of a voluptuous world, which are so apt to entertain, allure, and even corrupt the mind, we must give a constant attendance to this duty; lest, as our Savior says, we enter into temptation.

4th. On the cross, to show us that when trouble and affliction, adversity and calamity, press hard upon us, we ought then more especially to have recourse to God by prayer, according to the Psalmist, 50:15: Call upon me in thy trouble, so I will hear thee. The Saints of God likewise observed certain times for this duty. David sometimes observed three times a day to serve God by prayer, p. 65. Sometimes he prayed seventeen times in the day, and rose at midnight. P. 119. Daniel called upon his God three times a day, though cast into the lion's den for it. Saint Peter prayed at the 3d, 6th, and 9th hours. Saint Paul and Silas rose at midnight and prayed, 19th Acts, and Eusebius writes of James the brother of our Lord, that his elbows were as hard as horns, and his knees as camels', by continual prayer. Saint Basil would not spend the whole night in sleep, for so, saith he, the day and the night dividing our whole life, sleep will steal away a great part of our time; by me, then, let the night be divided between sleep and prayer. Lastly, saith Saint Basil, thou mayest be said to pray continually by leading a godly and virtuous life; every good act thou dost is a petition to God to bestow some blessing upon thee; for by a constant adherence to virtuous acts, you are a continual petitioner to God, whose Spirit you obey, and your whole life is a continual prayer in the ears of Almighty God. Thus much of the act and extent of this precept, pray without ceasing; and as the holy Scriptures in general, and our text in particular, do oblige us to continue prayer, so by most excellent forms and examples, they are leading us in the most reverend, holy and edifying method; and the particular method, whatever it be, that is countenanced and illustrated in the Scriptures, should certainly govern the imitation of all the professed followers of Jesus Christ.

Now for the illustration of the Scripture method of prayer, for brevity's sake, I shall confine myself to two instances or arguments, from which it will appear that the Scripture method of prayer was by form. The first argument for this purpose is that our Savior prescribed the Lord's prayer, as a standing form, and commanded His apostles and other disciples to use it as such: for whatever dispute may be made about the account given of it, in St. Matthew, 6:9, *after this manner;* if we should grant that our Lord in this place only proposed this prayer as a directory and pattern to make other prayers by, which the original text gives no countenance for; yet it must be allowed that afterwards, on another occasion, when His disciples requested Him to teach *them* to pray, as John had also taught *his* disciples, he prescribed the use of these very words, expressly bidding them when they pray to say, "Our Father, &c." And it is plain from this passage of Scripture that the disciples could mean nothing else, by the request, than that our Saviour should give them a peculiar form as a badge of their belonging to him, according to the customs of the Jewish doctors, who always taught their disciples a peculiar form. So that our Saviour either instructed them to use this very form of words, or else he did not answer the design of his disciples' request.

The second instance I shall give of the Scripture method of prayer is in Acts 4:23—30, where we are told that "Peter and John, after they had been threatened and commanded not to preach the Gospel, went to their own company and reported all that the Chief Priests and Elders had said unto them; and when they heard that, they lifted up their voice to God with one accord and said, Lord thou art God, which hast made heaven, and earth, and the sea, and all that in them is; who, by the mouth of thy servant David, hast said, why did the heathen rage and the people imagine vain things? the kings of the earth stood up and the rulers were gathered together against the Lord and against his Christ, for of a truth, against thy holy child Jesus whom thou hast anointed both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel before determined to be done; and now Lord behold their threatenings and grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal, and that signs and wonders may be done by the name of thy holy child Jesus." Here it is as plain as words can express it, that they lifted up their voice with one accord, which they could not possibly have done, unless the prayer they used had been a precomposed set form; and seeing there is nothing in the whole prayer but what might properly and pertinently be used at any time by a Christian congregation, so long as the powers of the world were threatening and opposing such as preached the Gospel, and the miraculous gifts of the Holy Ghost were continued in the Church, therefore it is very probable that this was a standing form well known in the Church and frequently used as occasion offered. From all which, I conceive it plainly appears, that the Scripture method of prayer was by set prescribed forms, and therefore this method I heartily recommend to the practice and imitation of all the professed disciples of our dear Lord Jesus.

I shall now make use of several motives to persuade to the practice of this duty, for we are so far from praying continually that we are very hardly brought to this duty at all. Human nature is so averse to this duty, that unless we are sensible of some immediate want, or labor under some shocking affliction, we are seldom influenced to pray to Almighty God; and when we have obtained our desires, in the supply of our necessities, we seldom remember our benefactor. And when we have prevailed upon ourselves to engage in this duty, how cold, how faint, how remiss are our devotions! how little reverence do we show, and how soon are we weary, and often as desirous to make an end as we were unwilling to begin! Since, then, this duty is so apt to be neglected and remissly performed, I will endeavor to lay down such motives as may engage and stir us up to prayer, as the apostle desires, without ceasing.

The motives are especially five; facility, necessity, utility, duty, and dignity.

1st. As to the facility of prayer, although it be a hard thing to pray as we ought to do, with all its circumstances, yet with regard to the act itself, being open and indifferent for all, it is easy: and so our Saviour Christ, speaking of prayer, fasting, and giving of alms, says, mentioning the first in the plural number, pray YE, but of the other two, when *thou* fastest, when *thou* givest alms, for many are poor and cannot give alms, neither are all bound to fast, for many are weak and may not, therefore, says our Saviour, give *thou* that art rich, fast *thou* that art strong, but pray YE: all are included; none are so poor but they can offer this sacrifice, and none so weak and feeble but they may perform their duty. Thus it is so easy that all may pray, and

2nd. It is so *necessary* that all *must* pray. The necessity of prayer first appears from the multitude of toils and dangers to which we are exposed and subject to, without us, within us, and on every side of us. We walk in the midst of gins and snares which the devil lays to entrap us; as Saint Cyprian says, we stand surrounded with the weapons of our enemy the devil. So that there is a necessity that we should be always upon our guard and defence, and the cost is continual prayer, which Origen calls the scourge of the devil. The necessity of prayer appears, secondly, from our numerous wants. We are poor dependent beings, unable to provide for ourselves, and is it not natural for the poor and indigent to beg of those that have, when they are sure they shall obtain for asking? God hath sufficient supplies, his stores are boundless and inexhaustible; they contain provision sufficient to supply ten thousand starving worlds, and there is *necessity* to pray, *because he hath only promised to give to those that ask him.*

3d. Besides the easiness and necessity, there are the great *benefits* that should move us to pray; for by prayer we obtain whatever is expedient for us to receive. It is the very prop and pillar, strength and support, of all human affairs, and accordingly Saint Paul in his I. Timothy 2:1, exhorts that supplication and prayer be made for all men. The reason is, as Saint Augustine says, because men's salvation, honesty of life, knowledge of the truth, quietness of kingdoms, safety of kings, cometh from and by prayer. So that not only spiritual affairs, but also kingdoms and commonwealths are supported by the pillar of prayer. If the State is beset with treason, treachery or conspiracy at home, by invasion or foreign force abroad, prayer is the only sure protection and defence. By it Hezekiah obtained the defeat of Senacharib, king of Assyria, when all the power of Jerusalem could not prevail; and the Christians in the primitive times fought and conquered their enemies, not by the sword alone, so much as by hearty prayer. Again, prayer is a preservative of our private estates; our houses, families, and all that appertains to us. By prayer we receive a blessing, for prayer is the key to open the treasury of God, and faith the hand to take it out. Is heaven shut and like brass, prayer is the key to open it. Are the streams and floodgates of heaven open in giving too much rain, prayer is likewise the refuge. Does any lack wisdom, let him ask it of God who gives liberally; and if any is afflicted, let him pray, says Saint James. Does any want spiritual grace for his soul, or temporal blessings; ask, says our Saviour, and it shall be given to you. What could a subject desire more of his prince than to obtain his requests? In like manner God deals with us; so that besides the necessity of prayer, the benefits are very great.

The 4th motive is our *duty*. The command of Almighty God, not to mention the innumerable obligations which he lays us under, by his continuing us in being, make prayer an indispensable duty. The very irrational creatures call upon God, who supplies their hunger and gives them their meat in due season; and He is the sovereign Lord of heaven and earth, and justly expects that we acknowledge our dependence and offer this tribute. Invocation and prayer is a part of this great king's service and worship, and what greater homage can we pay, as our duty requires at our hands, than to prostrate ourselves, our souls and our bodies, before Him, acknowledging Him to be the author of every good and perfect gift, of our being and our blessings, and ourselves his indigent and dependent creatures.

5th. As prayer is a duty we owe to God, so it is a great *dignity* and *honor* to ourselves. As it is infinite condescension in God to receive our prayers, so to us it is our honor and privilege that we may pray to Him. By prayer we have access unto God as children unto a father, to speak with him as a friend, to contract an acquaintance with the Eternal Majesty of heaven. Now what an honor and dignity is this to our nature, that flesh and blood, nay that dust and ashes should speak with God and prefer our petitions as our necessities do press and oblige us! It is justly esteemed a singular mark of honor for a subject to have free and easy access to his prince, familiarly to converse with him when and where he pleases. Now they who frequently pray have the same liberty with those to whom princes without prohibition grant free and uninterrupted access, only with this difference; that bodily labor, expense of pocket and the mediation of friends, are necessary to obtain such an admission to a temporal prince, and when obtained, if through ignorance we displace a word or through inadvertency speak a rash one, we shall meet frowns instead of an agreeable countenance, and possibly lose the favor by a trifle we have so industriously sought for; whereas GOD ALMIGHTY is long suffering and slow to anger, and has infinite compassion upon our infirmities, to whose divine presence there needs no mediation of saints and angels, but CHRIST the eternal Son of God is the way to the Father and the door, who commands to knock and promises that it shall be opened unto us.

Seeing, then, that prayer is of that facility that all *may*, of that necessity that all *must*, of that advantage and profit, of that duty that all are bound to the performance of it, and lastly of that dignity and honor that thereby all are admitted to a familiar communion with the Eternal Majesty of heaven, let us embrace the holy apostles' direction and pray without ceasing. All other exercises of religion require time and place, as they are differently circumstanced; but for this duty no place is unfit, no duty unseasonable, no work or lawful business a just impediment. This service is acceptable to God in any place or circumstance. Moses in the midst of the sea, Hezekiah on his bed, Jeremiah in the mire, Jonah in the whale's belly, Daniel in the lion's den, the three children in the fiery furnace, the thief on the cross, the two apostles in the prison, prayed unto God and were heard. Nor is any time unseasonable. Morning, evening, noon-day or midnight, in prosperity or adversity, in sickness or health, at all times and in all conditions, sincere, devout, and earnest prayer is pleasing to God. Not the multiplicity or incumbrance of our affairs should hinder but rather excite us, for the greater and more weighty they are, the more need we have to ask counsel and direction of God, and beg His blessing, without which we but labor in the fire and weary ourselves for very vanity. So that when we lie down to take our rest, let us couch under the mercy of God, and when we rise in the morning, let us walk depending upon the staff of Divine Providence. Let our prayers in the morning be as incense, and the offering up of our desires an evening sacrifice: let this be our rule to walk by, that all things we undertake may prosper, that our sons may grow up as young plants, and our daughters may be as the polished corners of the temple; that our garners may be full and plentous with all manner of store; that our flocks may bring forth thousands, and our oxen be strong to labor; that there be no decay or leading into captivity in our streets; then may we say, we are the happy people that are in such a case; we are the blessed people who have the Lord for our God; which God, of his infinite mercy grant, for the sake of Jesus Christ, to whom, with the Father and the Holy Ghost, be all honor and glory, might, majesty, and dominion, ever more. Amen.

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HABITS.—Habit is a strange thing. It is the adoption and continuation of certain kinds of actions until they become easy and natural to us. But the power of habit is still more strange. Look at it. It often counteracts the most sincere determination. It constrains many to break the most sacred vow. With herculean energy, it contends with the resolutions of the mightiest minds, and never will it relinquish its tenacious grip, while there is the least hope of victory. It sways our lives, moulds our characters, establishes our reputations, controls our feelings, and determins our destinies. See, then, what depends upon the habits you contract. How prudent should we be in choosing, at first, a course of actions. Do you hear, young man, your future destiny, as a man, as a citizen, as an immortal being, depends upon the habit you prefer now.

Father, Mother, bend your twig while you can do so. Give the mind of that promising boy an inclination toward religion, while it is pliable.—See yon tender vine entwining around the poisonous trunk of that old tree, you may unwrap that vine now, for it will bend in any direction; but soon it will become old and stiff, and then to break its grasp you will probably have to break the vine. It is so with that lovely child, you may now incline its mind to virtue; but remember if you take no care with him, he may contract habits, which after awhile, it will endanger his life to discontinue.

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The statistics of shipwreck are curious. It appears that in 1833, 1834, and 1835, when there were 24,500 vessels belonging to Great Britain, the average loss each year was 610 ships, averaging 210 tons each; and the number of lives lost on these occasions was 1,550. In 1841 and 1842, when the shipping had increased to nearly 29,000, the average loss was only 611, and the loss of life 1,050, a dimunition of 100 on the former periods. Since that, though the commercial marine has gone on increasing at a rapid rate, the number of ships wrecked in 1844 had decreased to 517; in 1845, 539; and in 1846, when the number of ships belonging to Great Britain and its dependencies was 32,000, the number lost was 537.—*Spectator*.

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Self-complacency and peace of mind are two very different things. The former arises from a contemplation of our supposed excellence, or dwelling in thought upon some good action which we have done, and is never attended with pure happiness, but never can be indulged in without suffering a loss. You may mistake it for peace of mind, and it leads men to suppose they are better than others, like the Pharisee of old.

Peace of mind, on the contrary, leads us to realize the fact that we might be a great deal better than we are, and to wonder at the magnitude of the favor which follows such small deserts. It unfolds to our view a purity of blessedness which throws all our own merits into the shade, and persuades us that "God loved us even while we were yet sinners."

## Advertisements.

### CHURCH PUBLISHING AND BOOK-SELLING ESTABLISHMENT.

*No. 10 John-street, near Broadway.*

An extensive supply of English Books has just been received, which are being sold at remarkably *low* prices. Among them are Literature of the Church of England, 2 vols. 8vo.

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Together with an excellent assortment of smaller works, suitable for Parish Libraries. All Theological Works published in the country constantly on hand, and furnished at the lowest prices.

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Also just received, a large stock of package books, consisting of beautiful stories, and sold at the annexed prices.

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☞ To Schools purchasing to the amount of $10 of the above, or any other Books, a discount of 10 per centum is allowed. October 16.

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PURE Juice of the Grape from Oporto. Tintella Red Wine, from Italy.

The above Wines, well adapted for Churches, on account of their purity, for sale in Demijohns of 2, 3 and 5 Gallons, by A. R. THOMPSON, No. 52 Beaver street.

October 16—10w

### CHURCH SCHOOL FOR YOUNG LADIES,

UNDER THE SUPERVISION OF THE PASTOR OF THE CHURCH OF THE HOLY COMMUNION.

Miss AYRES, Principal.

*No. 54 West Twenty-first street, New York.*

THE Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John street.

REFERENCES.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq, Hamilton Wilkes, Esq. July 17—tf

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All who may honor her with their patronage may depend upon receiving her prompt attention.

Terms made known on application at her residence, 152 Canal street, or at the store of Mr. Charles Cox, 86 Broadway. Sept. 25—4t$

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REV. H. FINCH, Principal.

THE location of this School—in the vicinity of Long-Branch—is one of the most pleasant and healthy in the country—with an easy and daily communication with the city. The Summer term will commence on the 1st of May. For particulars, apply at this office; the bookstore of Messrs. Stanford & Swords, No. 139 Broadway, and at the Protestant Episcopal Sunday School Union, No 10 John street. March 6—tf

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September 5—yly. WILLIAM ASHKETTLE.

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AND CURIOUS and rare works, at lower prices than ever before sold!—The subscriber has added immensely to his already mammoth stock of literature. His late acquisitions from the Trade Sales of Boston, New York, and Philadelphia, together with fifteen cases of the finest works per the Garrick, from Liverpool, and twenty ditto per the Leonidas, from London, which will be immediately marked and exposed for sale, give an undoubted air of richness, variety, rarity, and extent to his stock, hitherto unapproached on this continent. All literary men, lovers of books and enthusiasts in mental investigation, are solicited to come and enjoy the true "feast of reason and the flow of soul." Every subject on which the wit of man has been expended and brains turned, may be found here.

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Clergymen, literary characters, and book collectors generally, living on lines of railroad or steamboat routes, will do well to put a change of linen in their valises, and come at once to 146 Nassau st., allowed by all Savans to be "the moral centre of the intellectual world." Books selling at half price, literary appliances and conveniences of every kind, gratis, as well as the best Spanish cigars and other philosophical instruments, for inveterate smokers like the celebrated Dr. Parr.

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September 18—tf

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*For the Education of Young Ladies,*

White Plains, N. Y.

THIS Institution has been opened by Miss M. H. Fales, late of Massachusetts.

She has secured the mansion and spacious grounds lately occupied by Mr. Searles, a residence in which are happily united convenience, elegance and seclusion.

The course of instruction will include every branch, solid and ornamental, which pertains to an accomplished female education. Miss Fales will be desirous to advance the ladies committed to her instruction, not only in the sciences and arts which may engage their attention, but to render them lovely, intelligent, and useful in their various important relations. To surround her pupils with the happiest and best influences of an intelligent and affectionate home, and to make their own affections and sense of happiness the agents of their mental and moral culture, by connecting their enjoyment and instruction, are the means by which she hopes to promote their interests.

Miss Fales has been many years a teacher, and her professional success elsewhere, authorizes the assurance that she shall give satisfaction to parents who may patronize her. None but experienced teachers will be employed as her assistants.

It will be a family school, and the number of pupils limited.

SESSION.

The Hall will be in session from November 1st to March 31st, and from May 1st to September 30; the vacations including the months of April and October. Pupils may enter at any time, and will be required to pay only from the time of entering.

EXPENSES.

For Board and Tuition in all the English Branches, Ancient Languages, and French, per annum, *payable semi annually in advance*, $200.

A French Governess will reside in the family. Other Modern Languages, Music, &c. &c., at moderate charges.

Boarders provide silver spoons and forks, towels and napkins. They are charged for the use of bedsteads, mattresses, &c., at the rate of $1,50 per quarter. The charge for washing is $4 per quarter.

Miss Fales refers to the following gentlemen:

*White Plains.*—Rev. R. W. Harris, M. Mitchell, Esq., L. Roe, M. D., J. Swinburne, Esq.

*New York.*—Rev. J. F. Schroeder, D. D., Rev. G. T. Bedell, Rev. W. R. Williams, D. D., Rev. H. P. Tappan, D. D., Rev. G. B. Cheever, D. D., Professor A. Mills.

*Brooklyn, N. Y.*—Rev. B. C. Cutler, D. D., G. W. Bleeker, Esq.

*Providence, R. I.*—Hon. Tristam Burges, G. L Dwight, Esq.

*Boston.*—Rev. Alexander Vinton, D. D., Rev. E. M. P. Wells. George Haywood, M. D., Hon. Marcus Morton, Hon. S. S. Wilde.

*Charlestown, Mass.*—Col. S. E. Watson, U. S. A., Capt. Wilson, U. S. N.

*Brookline, Mass.*—E. Littell, Esq., Editor of "The Living Age."

*Westchester, Pa.*—Hon. Judge Bell, Rev. J. B. Clemson, Wm. Darlington, M. D.

*Louisville, Ky.*—Rt. Rev. Bishop Smith.

October 9.

### FRENCH AND ENGLISH BOARDING AND DAY SCHOOL.

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That the progress and attainments of her pupils are unsurpassed in solid as well as ornamental acquirements, and the foreign languages, (French being the language of the inmates of the establishment,) Mrs. Mears appeals with confidence to her numerous patrons.

The Fall term commences on the 6th September.

Sept. 4—tf

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THE subscribers keep constantly on hand an assortment of Pulpit Trimmings, consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassells, Fringes, Gimps, and every other article required for Pulpit Trimmings.

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February 27—yly

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